

DASAVEĀLIYA SUTTA

॥ दसवेआलियसुत्तं ॥

(दशवैकालिकसूत्रम्)

Critically edited
With introduction, notes and translation.

BY

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AHMEDABAD

SECOND EDITION, REVISED AND ENLARGED. —

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PREFACE

(to the First Edition)

The chief aim of this edition of the *Dasavaikālika Sutra* is to present to the readers a very faithful text of the *Sutra* edited critically with the help of the oldest possible manuscript copies. The book is one of the most important books to the Jain monks and manuscript copies of it are available in large numbers at various places. The local Bhandaras at Ahmedabad possess not less than two hundred copies more than one hundred copies being available at the Dehla Upashraya alone. For the present edition there were consulted the manuscript copies of the Bhandarkar Oriental Research Institute Poona of Sheth Dosabhai Abhechand Jain Sangha Bhavnagar and some typical oldest manuscripts at the Dehla Upāśraya. The manuscripts consulted were arranged into groups in accordance with the similarity of features noticed in them and one typical manuscript of each group was taken and the differences in readings marked. The text of the present edition is mainly based on the oldest manuscript in the Dehla Upāśraya which was found to be written almost correctly in the old manner of writing. The oldest of the Bhavnagar manuscripts consulted mentions 1643 Samvat (*i. e.* 1586 A D or thereabout) as the date of its being written the oldest of the Bhandarkar Oriental Research Institute Manuscripts mention 1492 and 1515 Samvat as their dates while the oldest of the Dehla Upāśraya copies go back to Samvat fifteenth century. The text of the *Niryukti* is based upon two manuscript copies of the Dehla Upāśraya Ahmedabad and one manuscript copy of Bhavnagar.

There are many printed editions also of the *Sutra* available and they have also been consulted the Āgamodaya Samiti edition with Haribhadrasūri's commentary Dr Jivaraṅ Ghelabhai's edition prepared in consultation with some manuscripts of the German Libraries and the edition by the Jain Mahila Mandal Bombay with transla

tion into Gujarati being the chief ones. It is to be much regretted that almost all the printed editions are full of misprints and inaccuracies and present considerable difficulty to the reader. The Āgamodaya Samiti edition is the best of the lot, but the copies of it are no longer available in the market. There is no English translation also of the book prepared as yet. The present edition is therefore undertaken with a view to give (1) a correct and reliable text based upon the oldest manuscripts, (2) a word for word translation of the whole text, (3) explanatory and critical notes and (4) the oldest commentary viz. the Niryukti of Bhadrabāhu. For purposes of translation and notes there was taken at several places, the help of the commentaries of Haribhadrācārya, Sumatisūri, Shāntisūri and a few Sanskrit and Gujarati glosses, by unknown authors. The Sanskrit glosses appear to be only abridgments of Haribhadrāsūri's commentary.

The manuscript material collected for the edition was fairly representative and satisfactory for bringing out a correct and authoritative text; the commentaries and glosses available have been fully taken into consideration in explanations and the translation. Acknowledging with sincere thanks the help of friends who supplied the Manuscript and other material, the editor wishes to say that his labour would be fully rewarded if readers are enabled to understand, grasp and appreciate the subject with the help of the notes and the translation and are inspired to drink deeper from the fountain head viz. the various Anga books.

March 1, 1932.

K. P. Abhyankar.

Preface to the Second Edition.

The Second Edition is prepared with a few necessary additions and alterations. The Niryukti is omitted altogether as it is not of much use to the ordinary reader.

June 11, 1938.

K. P. Abhyankar.

INTRODUCTION.

1. The *Daśavaikālika Sūtra* is one of the four *Mūla sūtras* of the Jain *Āgama* or *Siddhānta* (canonical books) which is made up of eleven *Anga Sūtras* excluding the *Ditṭhi-vāya* (believed to be the 12th *Anga* which is no longer extant), 12 *Upāṅga Sūtras*, 10 *Paiṇṇā Sūtras* (miscellaneous texts), 6 *Cheda Sūtras*, 4 *Mūla Sūtras* and 2 *Chūlika* (or appendix) *Sūtras*. The *Anga Sūtras* form the most important portion of the Canon. The First *Anga Sūtra* i.e. the *Ācārāṅga Sūtra* gives strict rules and regulations about the behaviour of the monk. The other *Anga Sūtras* state forth the arguments of the rival philosophers, the tenets of the Jain Philosophy, the rules guiding the conduct of monks and householders, and dialogues and short stories in illustration of the above. The *Upāṅga Sūtras* are subsidiary to the *Anga Sūtras*, and, as their name signifies, they form good explanatory and illustrative glosses on the *Anga Sūtras*. Although the connection of the *Upāṅga Sūtras* with the *Anga Sūtras* might be only nominal, each one of them is cited as connected with an *Anga Sūtra*. The ten *Paiṇṇā Sūtras* discuss only miscellaneous things such as, abstinences, postures at death, renunciation at death, astronomy, mathematics and the like. The six *Cheda Sūtras* discuss the behaviour of the monks citing the various prohibitions and expiations. The four *Mūla Sūtras*—*Uttarādhyayana*, *Āvasyaka*, *Daśavaikālika* and *Piṇḍaniryukti*—discuss mainly the conduct of the Ascetic; while the *Chūlika Sūtras* discuss a few philosophical problems. A careful perusal of the Jain Canon would show that the main theme of the Canon is to define and illustrate monkhood, a strict and careful observance of which leads to Liberation.

2. The origin of the *Daśavaikālika Sūtra* is traditionally given in a very interesting way. *Sejjambhava* is said to have been the author of the book, and, as stated in the first note on Chapter I (Notes pages 1-2) the book, in fact, is said to have been an extract-in-brief from the whole Canon. It defines monkhood, its strict observance and the glorious fruit resulting there-from. It was composed originally for the purpose of enlightening the boy-sage *Managa* within a short period of six months at the end of which he was to die. *Sejjambhava* was the pupil of *Prabhava*, who in turn was the pupil of *Jambu*, the pupil of *Sudharma*, *Mahāvira's* pupil. This order of the spiritual geneology shows that the *Daśavaikālika Sūtra* was composed by *Sejjambhava* 75 or 80 years after *Mahāvira's* time and it could consequently be a faithful epitome giving the gist of the *Āgama* teaching which was thoroughly mastered by *Sejjambhava* together with the traditional expositions and interpretations.

3. A critical analysis of the contents of the *Sūtra* would show that the *Sūtra* enunciates the noblest principles of the Jain Faith which emphasizes with equal force right knowledge and right conduct as its constituents. The first chapter states that Religion consists of three things :—non-violence, self-restraint and penance. We have to take the things in this world as they are and we find that the souls of many individuals are sullied by the influx of sinful Karma-Pudgalas ; and, to find out and to lay down the right path to clarify the souls of the Karma-impurity form the aim and object respectively of every philosophy and religion. The work of clarification is two-fold (i) by stopping the further influx of Karma, and (ii) by destroying or removing the dirt of Karma that has already entered. The right understanding of the doctrine of non-violence which is essential for the undertaking of the Six Great Vows forms the

theoretical part of the Religion of Jina, while the removal of Karma particles by self-restraint and penance forms its practical part

4 The problem of fixing oneself in religion with the numerous difficulties besetting it occurs next, and a satisfactory solution of it is briefly given in the second chapter—a full control over desires and a complete abstinence from the enjoyments of various pleasures at one's disposal are enough to bring mental equanimity which fixes one in religion. A list of prohibited articles and practices in general is given in the third chapter to show to the monk that complete self restraint has always to be accompanied by an abandonment of all occupations and pleasures of the householder and by pursuing the rigid and hard life of the monk.

5 In the fourth chapter there has been taken up the question of non-violence which requires a thorough inspection of the presence of life in the various things of the world. The investigation appears to be carried on logical and scientific lines and it has been declared that life exists wherever growth and movement are noticed. The monk is therefore required to take every care to see that no violence of any kind is done to any living organism howsoever small or great it might be. The monk is to eat only those things where there exists no life of any kind, so also, he is to move in such a way as does no harm to any living organism. The five great vows together with the sixth viz the abandonment of night meal are next enunciated in the chapter where the principle of non-violence to life is clearly seen underlying all the six vows. It is worth noticing that the doctrine of non-violence has been thoroughly investigated and the monk is prevented from taking any step which is injurious to a living organism, in mind, word or deed, as also by himself,

through others, or by consenting to others doing it. It is the clear knowledge of the wide-spread existence of life-principle in nature that is to be obtained first and then only compassion can be shown rightly to these living organisms. On the knowledge of life and non-life there is based the chain of successive higher steps of Spiritual Progress made up of—(1) the knowledge of the various resulting future conditions, (2) the knowledge of freedom and bondage, (3) disgust with worldly life, (4) abandonment of enjoyment, (5) houselessness, (6) self-restraint, (7) shaking off the Karma dirt, (8) right knowledge and faith, (9) knowledge of worlds and void, (10) motionless condition of the body, (11) the annihilation of Karma, and lastly, (12) the perfected condition at the top of the world.

6 The fifth chapter lays down rules and regulations regarding the movement of monks when they stir out for alms, it cites the conditions under which the alms becomes acceptable or otherwise, and gives an exhaustive list of the articles that are forbidden. It also describes how and when the monk should dine. The underlying principle in all these cases of movement for alms, begging of alms, its acceptance and its eating, is to avoid the remotest possibility of any injury or violence to living organisms.

7 The sixth chapter, in a way, forms a faithful and substantial summary of the preceding five chapters describing "the terrible and difficult course of actions of the monks." The monk is asked to take a strict care of eighteen points which include the six vows, the six groups of living organisms, and the six actions which are highly improper for a monk.

8 The seventh chapter refers to the monk's mental condition and his talk. As the talk is the index of the mind, absolute harmlessness in talk would require an

extremely pure condition of the mind. The monk is not to utter under any circumstances what is false or what is partly true and partly false. He is to speak only what is definitely true or what is neither true nor false provided there is definiteness in it and there is no distant possibility even of any injury resulting from it. A glance at the various instructions given to a monk regarding his speech in the chapter would show the thorough going manner in which human utterances are analysed and classified on the principle of harmlessness.

9 The eighth chapter re-emphasizes the principle of non-violence by specially referring to the eight subtle things where the presence of life is very difficult to be noticed. The monk is never to behave like a householder in any way. He is not to have any thought of property or possession. He is not to have any adverse feeling against anybody. He is to tolerate patiently sufferings, indignities, insults and injuries. He is to conquer the four emotions—anger, pride, deceit and avarice by calmness, humility, straightforwardness and contentment. He is always to be obedient to his preceptors, being always attentive and respectful. He is never to harbour any thought about woman. He is in fact to withdraw his gaze from her as from the sun if he happens to look at her. The chapter conveys clearly the truth that when the monk has full mental purification with a perfect control over emotions and passions, the attitude of non-violence to living beings and toleration of sufferings naturally follows as a necessary resultant; there being required no special effort to be made for it.

10 The ninth chapter describes a further salutary progress of the mind. A perfectly respectful and obedient behaviour towards the preceptor forms in fact a necessary condition for the spiritual progress of the monk, as

the attitude of disrespect and contempt towards the preceptor is more harmful than the flame of the fire or the poison of the cobra or the end of the lance or the fury of the lion. The favour of the preceptor secures immense advantage to the pupil, not only in this world but in the world beyond. Dishonour and contempt of the preceptor mean nothing short of perdition which leaves to the monk no hope of understanding the principles of religion. Religion is a tree which has modesty as its root and Liberation as its fruit. A life of modesty and self-control will enable a monk to taste the fruit of this tree. Control yourself, respect your teachers, do not speak harsh words, tolerate hardships, be equanimous and you will at once know yourself and win positively this battle of worldly life and secure Liberation. Unparalleled is the joy consequent on the stability and equanimity of the mind which is brought about by modesty, study, conduct and character.

11. The last chapter defines in as clearest terms as possible one, who is a real monk, by summarizing the main teaching of all the preceding chapters. The features are arranged in a graded order. Non-violence, equanimity, looking upon external life as upon self, want of bad emotions, absolute obedience, absence of property, penance, toleration, and eventually complete motionlessness of body are the main features which distinguish a perfect monk

12. The two Chūlikās or appendix chapters form a fitting crown to the teaching of the Sūtra. They are meant to turn out from the mind of the monk the remotest thought, if he has any, of reverting again to the life of the householder. The horrors of the householder's life when re-accepted, which are full of miseries and woes, insults and indignities cares and anxieties are boundless and unimaginable. The monk should bear in mind a few

highly philosophical precepts such as—pleasure and pain are individually separate, life is transitory, misery is short-lived, and reversion to worldly life is tantamount to eating back what has been vomited out. To follow the monk's austere and rigid life is going against the current and consequently it is full of hardships and troubles, but, as the monk's goal is in that direction, he has to sail against the current and reach the goal which secures him Eternal Bliss.

13 As can be seen from the analysis of the contents given above, the Daśāyākalika Sūtra is nothing else but a digest of the rules and regulations of the monks to guide the monks after their initiation. It may be said to be, in fact, a brief exposition of the Jina-Dharma, or the Religion of the Jins, which is made up of Knowledge and Practice. Although the finding out of the right solution of the problem of misery was the aim of life with Mahāvira as with Buddha, the solutions found out by them were, however, different. While a complete annihilation of the mind, which was solely instrumental and responsible for the conception and effects of the external objects, appeared to Buddha to be the right solution of the problem of misery, Mahāvira who could not believe in the possibility of absolute annihilation and extinction of the mind, laid down that it was the complete purification of the mind, which resulted into the clarification of the soul, that put an end to misery. The purification of the mind was not a mere psychological process with Mahāvira as with Buddha. It was thoroughly a practical process requiring (1) a thorough knowledge of life and non life in the world and (2) a conduct fully consistent with the doctrine of non-violence to life. Such a conduct is always characterized by full self-control, renunciation, equanimity, absolute obedience to preceptors, harmlessness and tolerance; and, a monk, who has such a conduct, is the real monk.

14. The Sūtra has given quite consistently with its elevated theme, very noble and sublime thoughts in a very impressive manner. Individually taken, the thoughts form very excellent moral or philosophical precepts. In the second chapter stanza 5, the author states—"mortify yourself, give up delicacy, overcome desires and know that misery is gone"; in the Fifth chapter, stanza 97, the author says—"bitter or pungent, astringent or sour, sweet or salty, the monk should eat his food as if it were a mixture of ghee and honey." Again in Ch. VIII St. 36, the author states—"while old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion"; or in St. 61 of the same chapter he says "he should preserve regarding religious merit that mental attitude with which he quitted his home." So also in Ch. XII St. 16 the author says "the self should always be protected with all the senses kept well within bounds; if unprotected, the soul moves within the circle of transmigration, if well-protected, the soul becomes free from misery." All these are highly moral and at the same time strictly philosophical assertions, given in a very practical manner.

15. Although in a religio-practical treatise like the present one, there cannot be expected anything like a philosophical presentation of a particular problem or problems, the assertions made here and there may enable us to gather some philosophical truths pertaining to the Religion of Jina. Thus, the gist of the fourth chapter can be stated in a philosophical language as follows:—Life is observed in all things that show movement and growth which in fact form its logical mark. It is seen to exist not only in living bodies but in earth, water, fire, air and plants too. It can, however, be made extinct by doing something which prevents growth and movement, and those things, where growth and movement are not observed, are looked upon as 'acitta' which become permissible to

the monk for his use and action. Life is noticed in very minute and subtle things too, which, on that score, are not to be injured in any way by the monk. Life is individually different in different bodies, and, hence, pleasure and pain are also individually separate, to be invariably experienced by the Jiva of whose activities they are the result. This philosophical doctrine of separate life principles in separate bodies experiencing pleasure and pain of their own making, and wishing always not to be pained, naturally results into the religious doctrine of absolute non-violence to any living organism, which has occupied a very prominent place in the Jain Canonical Literature.

16. There are a few more philosophical tenets that can be noticed in the Sūtra directly or indirectly. Thus, the presence of separate life principle in the most subtle organisms implies that the soul is not all-pervading. The combination of the two doctrines viz. non-violence to any living organism and misery arising as a fruit of one's own deeds—naturally results into the doctrine of patient suffering which not only does not admit of any treatment or remedy, but comes to be looked upon as a sort of penance which becomes an object to be sought by the monk. (Vide Ch. VIII. 27.)

17. A close inspection of the contents of the Dasavaikālika Sūtra would show that it was composed sometime after the other important books of the Jain canon had been composed. Apart from the question whether the Fourteen Pūrvas existed before Mahāvīra or they were composed by the Gaṇadharas along with the twelve Anga books, it is certain that the other portion of the Canon which includes the Dasavaikālika Sūtra was composed after the Angas had been composed. The several internal cross-references in books of earlier and later dates according to tradition and other evidences, are explained by the fact that a final shape was given

to the several books of the canon in the two or three councils that were held much later after their composition, the last of such councils being held at Valabhīpura in Kathiawar under the presidentship of Devardhigani 980 years after Mahāvira

18. The style of the book, the presence of archaic forms, the quotation in (Chapter II) from the Uttarādhyaṇa, the authorship of the book ascribed by tradition to Mahāvira, as also the presence of Nirukti (gloss) on the Sūtra by Bhadrabāhu who flourished at the time of Chandragupta Maurya, clearly show that the book was composed about 75 or 80 years after Mahāvira. The mention of several technical terms (Cf. Ch. III St. 11) without any line of explanation, the concise and yet exhaustive mention of several items in the different topics (*vide अङ्ग सुद्धमार्गं VIII. 13, इत्थं अङ्गं यं VI 7*) the reference to Mahāvira at the beginning of the fourth chapter and lastly the considerations of metre go to corroborate the same date. The two Chūlikās or Appendix chapters were, of course, added at a later date by other writers like Simandhara as Haribhadrasuri has rightly observed it

19. The book is written in a style not much different from that of the Sūtras. The tone of the book right on from the beginning to the end is elevated and dignified. The expression is short, sweet, emphatic and forceful. The words are in general such as commonly occur and are easy to understand. Archaism, however, is the striking peculiarity of the style; many forms such as विज्जं, ज्ञाणं and the like—in the Nom Sing are freely used as in the Ācārāṅga and the Sūtrakṛtāṅga Sūtras; many forms such as वयसा, कायसा, जेगमा etc. are seen which are very peculiar and which cannot be justified by the corresponding forms in Sanskrit. There are on the other hand seen several forms which are directly derived from the Sanskrit forms. Instances of omissions of case affixes

and transpositions of words in compounds are simply numerous and need hardly be quoted for the sake of illustration. All these things are probably due to the fact that the Sage Seyjambhava, who composed the book as the traditional account says, had a very short time at his disposal to impart all the religious instructions necessary to his pupil-son; and, he therefore composed and taught the present Sutra within six months in and out of the prescribed hour of instruction, the book as a consequence coming to be known as वेजालिय or वेसलिय, of दस or दस (ten chapters) The Sage Seyjambhava wrote as the inspiration came and he appears to have taken care only of the metre and the poetical expression, even though they were at the cost of grammatical rules. The addition of the nasal न् between two vowels in juxtaposition is frequently seen for the sake of avoiding the combination of the two vowels which otherwise was to have taken place. The use of न् for न् and vice-versa as also the endings इज्जा or एज्जा, अनि or एति, एय or एयै, एहि or एहि, being both current in Prākṛit and noticed both ways in the manuscripts, do not imply anything specially, and, there has not been made a serious attempt to have a uniformity regarding their use in the present edition. Barring the few prose passages and the Anustub verses in the 5th and other chapters which merely give pretty long lists of actions and articles forbidden for the monk, all other passages of the Sūtra are highly poetic, being characterized by a sublime, eloquent and dignified style, and made specially elegant by the use of the old Gāthā or Vaitālīya metre

20. There is not a large variety of metres seen in the book. The general metre is the Anustub of eight letters in each foot. At rare places there is noticed a deficiency in the number of letters which can be made up by reading two separate vowels instead of one combined vowel. The rule of the 5th letter being invariably short, and the 6th

being long is generally observed although there are noticed not a few exceptions to it. The instances of pure Āryā metre are very few in the book, their total number not exceeding ten. It is found that here and there a foot of Āryā is noticed in the Anustub Stanzas too. There are some other varieties of metre also noticed in the book, as for instance in the ninth and the tenth chapters and generally at the end in other chapters and the appendices. Although these metres apparently show a large variety, they can be brought under one common head *viz.* the old Vaitāliya metre of the Pāli and Ardha-Māgadhi Sūtras which represents a stage midway between the Vedic *विद्यु* and *जगती* on the one hand and the Classical *जाति* (*इन्द्रवज्रा*, *उपेन्द्रवज्रा* and *वंशस्थ*) and *वैतालिय* on the other. (For details on this point, see article on "dissertation on an old metre etc." *Gujarat College Magazine* No. 31 of February 1931)

21. The peculiarities of this metre, to state briefly, are (1) the number of syllabic instants, which is generally 14 or sometimes 16 in the odd feet, and 16 or sometimes 18 in the even feet, and (2) the invariable presence of a pair of determinants (a short and a long letter in juxtaposition —, —,) generally at the end of the foot, but sometimes in the middle of the foot also. The number of letters is immaterial in this old Vaitāliya; it is the number of syllabic instants and the pair of determinants that determine this metre. Each odd foot is generally divided into three parts of 4, 4, and 6 syllabic instants with a long letter sometimes added at the end, while each even foot is divisible into three parts of 6, 4, and 6 syllabic instants with a long letter sometimes added at the end. To analyse very briefly—stanzas 1 to 13 of the tenth chapter present the regular Vaitāliya metre of 16 and 18 syllabic instants respectively in the odd and even feet with the pair of determinants and a long letter at the end of each foot. Stanzas V-1. 97 and V-2. 50 have one

determinant placed in each of the three parts of the foot made up of 5, 5 and 6 syllabic instants, while stanza X. 15 and the second foot of st. VIII. 41 present a peculiar type. All the other long metres in the book may be Vaitaliya of 18 syllabic instants in each foot or they may be called Jiti also with three parts of 6 syllabic instants in each foot with one determinant at the end of every part of the foot. Such stanzas are:—VI 68-69; VII 42, 52, 54-57; VIII. 40, 41, 62-64; IX-I. 1-17; IX-2 1, 22, 23; IX-3. 1-15; IX-4 10, 12-14; X. 14-21 App 1. 11-18 and App. 2. 5-16

22. Regarding commentary work on the Sūtra, it can be said that quite a large variety of commentaries in Sanskrit, Prākṛit and Gujurātī is available. The *Śiṣya* of Bhadrabāhu is the oldest one and, hence, it is included in the present edition for the use of scholars and research students. The commentary of *Harisūri* comes next which is very exhaustive and scholarly being a commentary on the text and *Niryukti* both. Besides these two commentaries, there are also available in manuscript copies the *Laghutīkā* of Sumatīśūri, the *Sabdārthavṛtti* of Samayasundara, the *Chūṛṇī* in Prākṛit, the *Avacūṛī* in Sanskrit and *Bālābodbha* in Gujurātī. There are also noticed commentaries by Trilokācārya, Jñānasāgara and his pupil which bear no titles. The manuscripts of *Chūṛṇī* and *Niryukti* are few, while those of the bare text or the text with the *Avacūṛī* or of the text with the Gujurātī gloss are more numerous, there being more than 20 of each in the Dehlī Upāsraya alone

23. The manuscript material for the edition was quite sufficient and satisfactory in consideration of the short time in which the edition had to be brought out. There were perused about 100 manuscript copies of the book, out of which 6 typical ones were specially used in bringing out this edition. Ms. 37 belonging to Dosabhai

Abhechand Jain Sangha, Bhavnagar was chosen as representing the Bhavnagar collection. The manuscript is fairly legible with many scribal errors and omissions and is characterized by इजा and आत्मनेपद endings. There is no date given and there are not written the Chūlikās. Ms. क of Jesalmere (dated Samvat 1643, Friday Āsādhā Śuddha 5) with बालावज्जेय in Gujarāṭi written by Rājahansa Mahopādhyāya, the pupil of the जिनराजसूरि of खरतरगच्छ, was selected to represent the northern Mss. The manuscript is a good and reliable one, corrected possibly by some teacher with yellow pigment. It has got no Chūlikās written. Ms. ख is also an old manuscript (dated Samvat 1653, Sunday Bhādrapad Vad 1) stated to be written at Stambhatīrtha (modern Cambay). The manuscript is correct and legible. This manuscript gives the two Appendix chapters. Ms. ग with दीपिका in Sanskrit is slightly different from ख. Ms. घ was chosen to represent the manuscripts at the Bhandarkar Oriental research Institute, Poona. It bears Samvat 1515 and Saka 1377 as its date. The discrepancy between the Śaka and the Samvat numbers can be settled with the help of the remark बहुधान्यसंवत्सरे श्रावण शुद्ध ७ सोमदिने लिखित found at the end. It has the Chūlikās at the end; and a Sanskrit gloss. Two other Mss. at the Institute bear Samvat 1492 and 1663 as their dates while the others bear no date. Ms. च represents the Ahmedabad collection at the Dehlā Upāśraya, which appears to be very old although no date is given therein. It is a very reliable manuscript which has got the two Chūlikās. It is the Ms. च on which the present edition has been mainly based.

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March 1st 1932

॥ दसवेआलियसुत्तं ॥

॥ पढममज्झयणं ॥

धम्मो मंगलमुक्खित्तं^१ अहिंसा संजमो तवो ।
देवा वि तं नमंसन्ति जस्स धम्मे सया मणो ॥ १ ॥
जहा दुमस्स पुप्फेसु भमरो^२ आवियइ रसं ।
न य पुप्फं किलामेइ सो^३ य पीणेइ अप्पयं ॥ २ ॥
एमेए समणा सुत्तां जे लोए सन्ति साहुणो ।
विहंगमा^४ व पुप्फेसु दाणभत्तेसणे रया ॥ ३ ॥
चयं च वित्तिं लब्भामो न य कोइ उवहम्मइ ।
अहागडेसु^५ रीयन्ति पुप्फेसु भमरा जहा ॥ ४ ॥
महुकारसमा बुद्धा जे भवन्ति अणिस्सिया ॥
नाणापिण्डरया दन्ता तेण वुच्चन्ति साहुणो ॥ ५ ॥ त्ति वेमि ॥
॥ पढमं दुमपुप्फियज्झयणं समत्तं ॥

॥ वीयमज्झयणं ॥

कह तु कुज्जा सामण्णं जो कामे न निवारण ।
पए पए विसीयंतो संकप्पस्स वसं गओ ॥ १ ॥
वत्थगन्धमलंकारं^६ इत्थीओ सयणाणि य ।
अच्छन्दा जे न भुंजन्ति न से चाइ त्ति वुच्चइ ॥ २ ॥
जे य कन्ते पिए मोए लद्धे^७ वि पिट्टिकुव्वइ ।
साहीणे चयइ भोए से ह्ते चाइ त्ति वुच्चइ ॥ ३ ॥

१ क स. मुक्खित्तं २ क स ग घ च आवियइ. ३ स सो य पीणेइ.
४ स इव पुप्फेसु ५ अ क रीयते ६ अ स इत्थीओ ७ स. ग. य विपिट्ठि.
क विपिट्ठि.

समाइ पेहाइ परिव्वयन्तो

सिया मणो ^१निस्सरई बहिद्धा ।

— “न सा महं नो वि अहं पि तीसे”

इच्चेय ताओ ^२विणएज्ज रागं ॥ ४ ॥]

[आयावयाही, चय ^३सोअमल्लं,

कामे कमाही, ^४कामियं खु दुक्खं ।

छिन्दाहि दोसं, विणएज्ज रागं,

एवं सुही ^५होहिसि संपराए ॥ ५ ॥]

पक्खन्दे जलियं ^६जोई धूमकेउं दुरासयं ।

^७नेच्छंति वन्तयं भोत्तं कुले जाया अगन्धणे ॥ ६ ॥

धिरत्थु ते जसोक्कामी जो तं जीवियकारणा ।

वन्तं इच्छसि आवेउं ! सेयं ते मरणं भवे ॥ ७ ॥

अहं च भोगरायस्स तं च सि अन्धगवाण्हिणो ।

मा कुले गन्धणा होमो, संजमं निहुओ चर ॥ ८ ॥

जइ तं काहिसि भावं जा जा ^९दच्छसि नारिओ ।

^{१०}वायाविद्धो व्य हदो अट्ठियप्पा भविस्ससि ॥ ९ ॥

तीसे सो वयणं सोच्चा ^{११}संजयाए सुभासियं ।

अंकुसेण जहा नागो धम्मे संपडिवाइओ ॥ १० ॥

एवं करेन्ति संवुद्धा पण्डिया पवियक्खणा ।

विणियट्ठन्ति भोगेसु जहा से ^{१२}पुरिसोत्तिमे ॥ ११ ॥ त्ति वेमि ॥

॥ वीयं सामण्णपुव्वयज्झयणं समत्तं ॥

॥ तइयमज्झयणं ॥

संजमे सुट्ठियप्पाणं विप्पमुक्काण ताइणं ।

तेसिमेयमणाइण्णं निगगन्थाण महेसिणं ॥ १ ॥

१ स. च. समाए पेहाए. २ प. नीसरई. स. निस्सिरे. ३ स. विणएज्ज.

४ स. व. स. सोअमल्लं. ५ क. विमियं. ६ स. होहि सुतंरराए. ७ क. जोयं धूमकेयं.

८ स. स. प. निच्छति. ९ अ. क. दिच्छसि. १० अ. स. रिण्णुअ हदो. ११ स.

संजई. प. संजपाए. १२ अ. क. स. पुरिसुत्तमो.

उद्देसियं कीयगडं नियागं अभिहृडाणि य ।
 राडभत्ते सिणाणे य गन्धमल्ले य वीयणे ॥ २ ॥
 सन्निही गिहिमत्ते य रायपिण्डे किमिच्छए ।
 संवाहणं 'दन्तपहोवणा य संपुच्छणं देहपलोयणा य ॥ ३ ॥
 'अट्ठावय नालीए छत्तस्स य धारणट्ठाए ।
 'तंगिच्छं पाणहा पाए समारम्भं च जोइणो ॥ ४ ॥
 'सेज्जायरपिण्डं च आसन्दी पलियइए ।
 गिहन्तरनिसेज्जा य गायस्सुव्वट्ठणाणि य ॥ ५ ॥
 गिहिणी घेयावडियं जा य आजीववित्तिया^१ ।
 तत्तानिदुडभोइत्तं^२ आउरस्सरणाणि य ॥ ६ ॥
 मूलए सिद्धवेरे य उच्छुराण्डं अनिदुडे ।
 कन्दे मूले य सच्चित्ते फले वीए य आमए ॥ ७ ॥
 सोयच्चले सिन्धवे लोणे^३ रोमालोणे य आमए ।
 सामुद्धे पंसुखारे य कालालोणे य आमए ॥ ८ ॥
 धूवणेत्ति चमणे य वत्थीकम्माविरेयणे ।
 अन्नणे^४ दन्तवण्णे य गायव्वमइविभूत्तणे ॥ ९ ॥
 सव्वमेयमणाइणं निगगन्थाण महेसिणं ।
 संजमम्मि य जुत्ताणं लहुभूयविहारिणं ॥ १० ॥
 पञ्चासवपरिजाया तिगुत्ता छसु संजया ।
 पञ्चनिगहणा धीरा निगगन्था उज्जुदंसिणो ॥ ११ ॥
 आयावयन्ति मिम्हेसु, हेमन्तेसु अवाउडा ।
 'वासासु पडिसंलीणा संजया सुसमाहिया ॥ १२ ॥
 परीसहरिजदन्ता धुयमोहा जिइन्दिया ।
 सव्वदुक्खप्पहीणहा पक्कमन्ति महेसिणो ॥ १३ ॥
 इकराई^५ 'करेत्ताणं दुसहाईं सहेत्तु य ।
 के^६ 'इत्थ देवलोगेसु केइ सिज्झान्ति नीरया ॥ १४ ॥

१ अ. दत्तपहोवणो य संपुच्छण २ अ. क. ग अट्ठावए य नालीए.
 ३ स. तिगिच्छं. ४ स. सिज्जायर. ५ अ. क. ग. ० वत्तिपा ६ अ. प. भाइत्तं.
 ७ अ. प. र्मालोणे. ८ अ. दंतवट्टे. ९ च. वासानु पण्डि. १० स. घ. करिता.
 ११ अ. ग. १५४

स्ववित्ता पुव्वकम्माइं संजमेण तवेण य ।

सिद्धिमगमणुप्पत्ता ताइणो परिनिव्वुड ॥ १५ ॥ त्ति वेमि ॥

॥ तइयं खुद्धियायारकहज्झयणं समत्तं ॥

॥ चउत्थमज्झयणं ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु छज्जी-
वाणिया नामज्झयणं समणेणं भगवया महावीरेणं कासवेणं पवेइया
सुयक्खाया सुपण्णत्ता । सेयं मे अहिज्जिउं अज्झयणं धम्मपण्णत्ती ॥

कयरा खलु सा छज्जीवाणिया नामज्झयणं समणेणं भगवया
महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहि-
ज्जिउं अज्झयणं धम्मपण्णत्ती ॥

इमा खलु सा छज्जीवाणिया नामज्झयणं समणेणं भगवया
महावीरेणं कासवेणं पवेइया सुयक्खाया सुपण्णत्ता सेयं मे अहि-
ज्जिउं अज्झयणं धम्मपण्णत्ती । तं जहा । पुढविकाइया, आउका-
इया, तेउकाइया, याउकाइया, वणस्सइकाइया, तसकाइया ॥

पुढवी 'चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता अन्नत्थ
सत्थपरिणएणं । आउ चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं । तेउ चित्तमन्तमक्खाया अणेगजीवा पुढो
सत्ता अन्नत्थ सत्थपरिणएणं । याउ चित्तमन्तमक्खाया अणेगजीवा
पुढोसत्ता अन्नत्थ सत्थपरिणएणं । वणस्सइ चित्तमन्तमक्खाया
अणेगजीवा पुढोसत्ता अन्नत्थ सत्थपरिणएणं । तं जहा । अग्गवीया
मूलवीया पोरवीया खन्धवीया वीयरुहा संमुच्छिमा तणलया
वणस्सइकाइया सवीया चित्तमन्तमक्खाया अणेगजीवा पुढोसत्ता
अन्नत्थ सत्थपरिणएणं ॥

से जे पुण इमे अणेगे बहवे तसा पाणा तं जहा । अण्टया
पोयया जराउया रसया संसेयया संमुच्छिमा उद्विमया उवयाइया

१ क घ. च चित्तमन्तमक्खाया २ अ सत्थपरिणएण । तम चित्तमन्तम-
क्खाया . त जहा । ३ अ. क स ग ससेइमा.

जेसिं 'केसिं चि पाणाणं अभिक्कन्तं पडिक्कन्तं संकुचियं पसारियं
 रुयं भंतं तसियं पलाइयं आगइगइविज्जाया जे य कीडपयंगा जा य
 कुन्थुपिणीलिया सव्वे वेइंदिया सव्वे तेइंदिया सव्वे चउरिंदिया
 सव्वे पाँचिंदिया सव्वे तिरिक्खजोणिया सव्वे नेरइया सव्वे मणुया
 सव्वे देवा सव्वे पाणा 'परमाहम्मिया । एसो खलु छट्ठो जीव-
 निकायो "तसकायो" ति पवुच्चइ ॥

इच्चोसिं छण्हं जीवणिकायाणं नेव सयं दंडं समारंभिज्जा,
 नेवन्नेहिं दंडं समारंभावेज्जा, दंडं समारम्भन्ते वि अन्ने न 'सम-
 णुजाणामि जावज्जीवाए. ति विहं ति विहेणं मणेणं 'वायाए काएणं
 न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि तस्स भन्ते
 पडिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि ॥

पढभे भन्ते महव्वए पाणाइवायाओ वेरमणं । सव्वं भन्ते
 पाणाइवायं पच्चक्खामि, से सुहुमं वा वायरं वा तसं वा थावरं वा ।
 नेव सयं पाणे अइवाएज्जा, नेवन्नेहिं पाणे अइवायावेज्जा पाणे
 अइवायंते वि अस्से न 'समणुजाणामि जावज्जीवाए ति विहं ति वि-
 हेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्नं
 न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि 'गरिहामि
 अप्पाणं वोसिरामि, पढभे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ
 पाणाइवायाओ वेरमणं ॥ १ ॥

अहावरे दोच्चे भन्ते महव्वए मुसावायाओ वेरमणं ।
 सव्वं भन्ते मुसाज्जयं पच्चक्खामि से कोहा वा लोहा वा
 भया वा नेव सयं मुसं वणज्जा नेवन्नेहिं मुसं वायावेज्जा
 मुसं वयन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए ति विहं
 ति विहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि
 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि
 निन्दामि 'गरिहामि अप्पाणं वोसिरामि, दोच्चे भन्ते मह-
 व्वए उवट्ठिओ मि । सव्वाओ मुसावायाओ वेरमणं ॥ २ ॥

१ च कितिं वि. २ च. परमाहम्मिया. क परमाहम्मिं स एसो. ३ क. घ.
 समणुजाणिज्जा. ४ अ. वयाए. ५ च. करितं वि. ६ च. गरहामि. ७ क. घ.
 समणुजाणिज्जा. ८ अ. वयाए. ९ च. करितं वि. १० च. गरहामि. ११ क. घ.
 समणुजाणिज्जा. १२ अ. वयाए. १३ च. करितं वि. १४ च. गरहामि.

अहायरे तच्चे भन्ते महव्वए अदिन्नादाणाओ वेरमणं । सत्वं भन्ते अदिन्नादाणं पच्चक्खामि से गामे वा नयरे वा रण्णे वा अप्पं वा वहुं वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा नेव सयं अदिन्नं गिणहेज्जा, नेवन्नेहिं अदिन्नं गिण्हावेज्जा, अदिन्नं गिण्हन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि, तच्चे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ अदिन्नादाणाओ वेरमणं ॥ ३ ॥

अहायरे चउत्थे भन्ते महव्वए मेहुणाओ वेरमणं । सत्वं भन्ते मेहुणं पच्चक्खामि से दिव्वं वा माणुसं वा तिरिक्खजोणियं वा नेव सयं मेहुणं सेवेज्जा, नेवन्नेहिं मेहुणं सेवावेज्जा, मेहुणं सेवन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि चउत्थे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ मेहुणाओ वेरमणं ॥ ४ ॥

अहायरे पञ्चमे भन्ते महव्वए परिग्गहाओ वेरमणं । सत्वं भन्ते परिग्गहं पच्चक्खामि, से अप्पं वा वहुं वा अणुं वा थूलं वा चित्तमन्तं वा अचित्तमन्तं वा नेव सयं परिग्गहं परिगेण्हेज्जा, नेवन्नेहिं परिग्गहं परिगेण्हावेज्जा, परिग्गहं परिगेण्हन्ते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पडिक्कमामि निन्दामि 'गरिहामि अप्पाणं वोसिरामि पञ्चमे भन्ते महव्वए उवट्ठिओ मि । सव्वाओ परिग्गहाओ वेरमणं ॥ ५ ॥

अहायरे छट्ठे भन्ते एए राइभोयणाओ वेरमणं । सत्वं भन्ते राइभोयणं पच्चक्खामि से असणं वा पाणं वा राइमं वा साइमं वा नेव सयं 'राइं भुंजेज्जा, नेवन्नेहिं राइं भुजावेज्जा

१ क. प. समणुजाणिज्जा. २. अ. वयाए. ३ प. करितं पि ४ प. गरिहामि.

राइं भुंजंते वि अन्ने न 'समणुजाणामि जावज्जीवाए तिविहं
 तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि 'करेन्तं
 पि अन्नं न समणुजाणामि, तस्स भन्ते पटिक्कमामि निन्दामि
 'गरिहामि अप्पाणं वोसिरामि 'उट्ठे भन्ते वपं उवट्ठिओ मि ।
 सत्त्वाओ राइभोयणाओ वेरमणं ॥

इच्चेयाइं पत्र मद्दवयाइं राइभोयणवेरमणउट्ठाइं अत्त-
 हियव्वयाए उयसंपज्जित्ताणं विहरामि ॥ ६ ॥

से भिक्खू या भिक्खुणी या संजयविरयपटिहयपच्च-
 क्खायपावकम्मे दिया या राओ या एगओ या परिसागओ
 या सुत्ते या जागरमाणे वा, से पुट्ठविं या भित्तिं या सिलं
 या लेलं वा ससरकरं वा कायं ससरकरं वा वत्थं हत्थेण वा
 पाएण वा कट्ठेण वा 'किलिंत्थेण वा अट्ठालियाए वा 'सला-
 गाए वा सलागहत्थेण वा नालिहेज्जा न विलिहेज्जा न
 घट्ठेज्जा न भिन्देज्जा, अन्नं नालिहावेज्जा न विलिहावेज्जा न
 घट्ठावेज्जा न भिन्दावेज्जा, अन्नं आलिहन्तं वा विलिहन्तं
 वा घट्टन्तं वा भिन्दन्तं वा न 'समणुजाणामि जावज्जीवाए
 तिविहं तिविहेणं मणेणं 'वायाए काएणं न करेमि न कारवेमि
 'करेन्तं पि अन्नं न समणुजाणामि, तस्स भन्ते पटिक्कमामि
 निन्दामि 'गरिहामि अप्पाणं वोसिरामि ॥ ७ ॥

से भिक्खू या भिक्खुणी या संजयविरयपटिहयपच्च-
 क्खायपावकम्मे दिया या राओ या एगओ वा परिसागओ
 वा सुत्ते वा जागरमाणे वा, से उदगं वा ओसं वा हिमं वा
 'महिं वा करणं वा हत्तणुगं वा सुद्धोदगं वा उद्धल्लं वा
 कायं उदओल्लं वा वत्थं ससिणिद्धं वा कायं ससिणिद्धं वा
 वत्थं नामुसेज्जा न संफुसेज्जा 'न आर्यावेज्जा न पयवेज्जा
 न अक्खोदेज्जा न पक्खोदेज्जा 'न आयावेज्जा न पयावेज्जा,
 अन्नं नामुसावेज्जा न संफुसावेज्जा 'न आर्यावेज्जा न

१ क. प. समणुजानिज्जा. २ अ. दपार. ३ प. कण्ठं वि. ४ च. गरहमि.

५. स. उट्ठे वए. ६ अ. स. प. कट्ठिचेण. ७ अ. स. च. निज्जगार वा निज्जाग.

८ च. महिं वा. ९ अ. च. नालिहेज्जा. १० च. नापावेज्जा. ११ प. नालिहावेज्जा.

पवीलावेज्जा न अक्खोडावेज्जा न पक्खोडावेज्जा न आया-
वेज्जा न पयावेज्जा. अन्नं आमुसन्तं वा संफुसन्तं वा आवी-
लेन्तं वा पवीलेन्तं वा अक्खोडेन्तं वा परक्खोडेन्तं वा आया-
वेन्तं वा पयावेन्तं वा न 'समणुजाणामि, जावज्जीवाए तिविहं
तिविहेणं मणेणं वायाए काएणं न करोमि न कारवेमि करेन्तं
पि अन्नं न समणुजाणामि, तस्स भंते पडिक्कमामि निंदामि
गरिहामि अप्पाणं वोत्तिरामि ॥ ८ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकस्से दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से अगणिं वा 'इद्दालं वा
'मुम्मुरं वा 'अच्चि वा जालं वा अलायं वा 'सुद्धागणिं वा
उक्कं वा न उंजेज्जा न घट्टेज्जा न उज्जालेज्जा न निव्वा-
वेज्जा, अन्नं न उंजावेज्जा न घट्टावेज्जा न उज्जालावेज्जा न
निव्वावेज्जा, अन्नं उजतं वा घट्टंतं वा उज्जालंतं वा निव्वा-
यंतं वा न 'समणुजाणामि जावज्जीवाए तिविहं तिविहेणं
मणेणं वायाए काएणं न करोमि न कारवेमि करेन्तं पि अन्नं
न समणुजाणामि तस्स भंते पडिक्कमामि निंदामि 'गरि-
हामि अप्पाणं वोत्तिरामि ॥ ९ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपडिहयपच्च-
क्खायपावकस्से दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से सिण्ण वा विट्ठयणेण वा
तालियंटेण वा पत्तेण वा पत्तमद्देण वा साहाए वा साहा-
भद्देण वा 'विट्ठणेण वा विट्ठणहत्थेण वा चेलेण वा चेल-
कणेण वा हत्थेण वा मुहेण वा अप्पणो वा कायं वादिहं
वा वि पोगलं न 'फुमेज्जा, न वीएज्जा अन्नं न फुमावेज्जा
अन्नं फुमन्तं वा वीयन्तं वा न 'समणुजाणामि जावज्जी-
वाए तिविहं तिविहेणं मणेणं वायाए काएणं न करोमि न

१ क. च समणुजाणिज्जा २ स इगामि. ३ अ. मुम्मुर. ४ य. सुद्धागणिं.
५ य न घट्टेज्जा न भिदिज्जा न उज्जालेज्जा न पज्जाणिज्जा न निव्वाविज्जा.
६ क. च समणुजाणिज्जा ७ च गरिहामि. ८ च पेणुणेण वा ९ ग घ. फुमेज्जा,
स. फुमेज्जा १० क. घ समणुजाणिज्जा.

कारवेमि करेन्तं पि अत्तं न समणुजाणामि, तस्स भन्ते
पटिकमामि निन्दामि गरिहामि अप्पाणं योसिरामि ॥ १० ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपटिहयपच्च-
क्खायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से वीण्णु वा वीयपग्गहेसु वा
रूढेसु वा रूढपग्गहेसु वा जाण्णु वा जायपग्गहेसु वा हरिण्णु
वा हरियपग्गहेसु वा छिन्नेसु वा छिल्लपग्गहेसु वा सच्चि-
त्तेसु वा सच्चित्तकोलपटिनिस्सिण्णु वा न गच्छेज्जा न
चिद्देज्जा न निसीएज्जा न तुयद्देज्जा, अत्तं न गच्छावेज्जा
न चिद्दावेज्जा न निसीयावेज्जा न तुयद्दावेज्जा, अत्तं गच्छन्तं
वा चिद्दंतं वा निसीयन्तं वा तुयद्दन्तं वा न समणुजाणामि
जायज्जीवाए तिविहं तिविलेणं मणेणं वायाए काएणं न
करेमि न कारवेमि करेन्तं पि अत्तं न समणुजाणामि, तस्स
भन्ते पटिकमामि निन्दामि 'गरिहामि अप्पाणं योमिरामि ॥ ११ ॥

से भिक्खू वा भिक्खुणी वा संजयविरयपटिहयपच्च-
क्खायपायकम्मे दिया वा राओ वा एगओ वा परिसागओ
वा सुत्ते वा जागरमाणे वा, से कीडं वा पयंगं वा कुन्थुं
वा 'पिवीलियं वा हत्थंसि वा पायंसि वा वातुंसि वा
'ऊरुंसि वा उदरंसि वा सीसंसि वा 'वत्थंसि वा पटिग-
हंसि वा रयहरणंसि वा गोच्छेसि वा उदुगंसि वा दण्ड-
गंसि वा पीटगंसि वा फलहंसि वा संज्जंसि वा संयार-
गंसि वा अन्नयरंसि वा तहप्पगारे उवगरणजाए तओ संज-
यामेव पटिलेहिय पटिलेहिय पमज्जिय पमज्जिय 'एगन्ते
अवणेज्जा, नो णं संघायमावज्जेज्जा ॥ १२ ॥

अजयं चरमाणो उ पाणभूयाइं हिंसइ ।

बन्धइ पावयं कम्मं, तं से होइ कहुयं फलं ॥ १ ॥

१ व गरहामि २ न ऊगति वा ३ न वधनि वा पावगानि वा
रपहरणंसि वा वंघनंसि वा कुच्छंसि वा उदुपानि वा दंडंनि वा; अ, वधनि वा
पापंउच्छंसि वा रपहरणंसि वा कपटंनि वा पटिगहनि वा उदगनि वा ४ अ. क-
स. ए. एगन्तमवणनेज्जा

'अजयं चिट्ठमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ २ ॥
 अजयं आसमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ३ ॥
 अजयं सयमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ४ ॥
 'अजयं भुज्जमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ५ ॥
 अजयं भासमाणो उ पाणभूयाइं हिंसइ ।
 बन्धइ पावयं कम्मं, तं से होइ कडुयं फलं ॥ ६ ॥
 कहं चरे ? कहं चिट्ठे ? कहं आसे ? कहं सए ? ।
 कहं भुज्जन्तो भासन्तो पावं कम्मं न बन्धइ ? ॥ ७ ॥
 जयं चरे, जयं चिट्ठे, जयं आसे, जयं सए ।
 जयं भुज्जन्तो भासन्तो पावं कम्मं न बन्धइ ॥ ८ ॥
 सत्त्वभूयप्पभूयस्स सम्मं भूयाइं पासओ ।
 पिहियासवस्स वन्तस्स पावं कम्मं न बन्धइ ॥ ९ ॥
 पढमं नाणं तओ दया, एवं चिट्ठइ सत्त्वसंजए ।
 अन्नाणी किं काही किं वा 'नाहिइ' छेय पावगं ॥ १० ॥
 'सोच्चा' जाणइ कट्ठाणं सोच्चा जाणइ पावगं ।
 उभयं पि जाणइ सोच्चा जं छेयं तं समायरे ॥ ११ ॥
 जो जीवे वि न 'याणाइ' अजीवे वि न याणइ ।
 जीवाजीव अयानता कह सो 'नाहीइ' संजमं ॥ १२ ॥
 जो जीवे वि वियाणाइ अजीवे वि वियाणइ ।
 जीवाजीवे वियाणतो सो हु नारी उ संजमं ॥ १३ ॥
 जया जीवमजीवे य दो वि एए वियाणइ ।
 तया गइं बहुविहं सव्वजीवाण जाणइ ॥ १४ ॥
 जया गइं बहुविहं सव्वजीवाण जाणइ ।
 तया पुणं च पावं च 'बंधं' भोग्गवं च जाणइ ॥ १५ ॥

१ अ अय श्लोको न दृश्यते, भाषी तेमन्त्रमादाद् धर्मे भवेत् २ अ.
 इमो श्लोको ध्युक्रमेण दृश्यते ३ अ क च नाही छेय. ४ स सेय ५ स मुखा
 ६ क स याणइ ७ च याणइ ८ क नाही प सजम, च नाही सजम ९ अ.
 र्धमोक्त्वा च

जया पुणं च पावं च बंधं मोररं च जाणइ ।
 तथा निद्विन्दए भोए जे दिव्वे जे य माणुसे ॥ १६ ॥
 जया निद्विन्दए भोए जे दिव्वे जे य माणुसे ।
 तथा चयइ संभोगं सद्धिभतरवाहिरं ॥ १७ ॥
 जया चयइ संभोग सद्धिभतरवाहिरं ।
 तथा मुण्डे भवित्ताण पव्वयइ अणगारियं ॥ १८ ॥
 जया मुण्डे भवित्ताण पव्वयइ अणगारियं ।
 तथा सवरमुक्कटं धम्मं फासे अणुत्तरं ॥ १९ ॥
 जया सवरमुक्कटं धम्मं फासे अणुत्तरं ।
 तथा धुणइ कम्मरयं अबोहिकलुस कडं ॥ २० ॥
 जया धुणइ कम्मरयं अबोहिकलुसं कडं ।
 तथा सव्वत्तगं नाण दंसणं चाभिगच्छइ ॥ २१ ॥
 जया सव्वत्तगं नाणं दंसणं चाभिगच्छइ ।
 तथा लोमलोगं च जिणो जाणइ केवली ॥ २२ ॥
 जया लोमलोगं च जिणो जाणइ केवली ।
 तथा जोगे निरुमित्ता सेलेसि पडिवज्जइ ॥ २३ ॥
 जया जोगे निरुमित्ता सेलेसि पडिवज्जइ ।
 तथा कम्मं खवित्ताण सिद्धि गच्छइ नीरओ ॥ २४ ॥
 जया कम्मं खवित्ताणं सिद्धि गच्छइ नीरओ ।
 तथा लोगमत्थयत्थो सिद्धो भवइ सासओ ॥ २५ ॥
 सुहसायगस्स समणस्स सायाउलगस्स निगामसाइस्स ।
 उच्छोलणापहाविस्स दुलहा सोग्गइ तारिसगस्स ॥ २६ ॥
 तवोगुणपहाणस्स उज्जुमईखन्तिसेजमरयस्स ।
 परीसहे जिणान्तस्स सुलहा सोग्गइ तारिसगस्स ॥ २७ ॥
 पच्छा पि ते पयाया खिप्प गच्छन्ति अमरभवणां ।
 जेसि पियो तवो संजमो य खन्ती य वम्मचेर च ॥ २८ ॥
 इच्चेयं छज्जीवणियं सम्मदिहो सया जए ।
 दुलहं लभित्तु सामग्गं कम्मुणा न विराहेज्जासि ॥ २९ ॥
 ॥ त्ति वेमि ॥

॥ चउत्थं छज्जीवणियज्ज्ञयणं समत्तं ॥

१ अ निद्विन्दं २ अ सजोगे, क प सजोग ३ अ क ह ग ध.
 पव्वयइए. ४ स जोए ५ च सवेत्ताण ६ अ क प हवइ ७ अ क स ध.
 पडोवस्स, ग पडोविस्स ८ च सोग्गइ ९ फ रिओ १० च दुलभ

॥ पंचममज्झयणं--पढमो उद्देसओ ॥

संपत्ते 'भिक्षुकालम्भि असंभन्तो अमुच्छिओ ।
 इमेण कमजोगेण भत्तपाणं गवेसए ॥ १ ॥
 से गामे वा नयरे वा गोयरग्गओ मुणी ।
 चरे मन्दमणुव्विग्गो अव्वस्सित्तेण चयसा ॥ २ ॥
 पुरओ जुगमायए पेहमाणो महिं चरे ।
 वज्जेन्तो वीयहरियाइं पाणे य दग्गमाद्वियं ॥ ३ ॥
 ओवायं विसमं खाणुं विज्जलं परिवज्जए ।
 संकमेण न गच्छेज्जा विज्जमाणे परक्कमे ॥ ४ ॥
 पवडन्ते व से तत्थ पक्खलन्ते व संजए ।
 हिंसेज्जा पाणभूयाइं तसे अदुव थावरे ॥ ५ ॥
 तम्हा तेण न गच्छेज्जा संजए सुसमाहिण ।
 सह अज्जेण मग्गेण जयमेव परक्कमे ॥ ६ ॥
 इड्ढालं छारियं रासिं तुसरसिं च गोमयं ।
 ससरक्खेहिं पाणहिं संजओ तं नइक्कमे ॥ ७ ॥
 न चरेज्ज वासे वासन्ते महियाए व पडन्तिए ।
 महावाए व वायन्ते तिरिच्छसंपादमेसु वा ॥ ८ ॥
 न चरेज्ज वेससामन्ते वंभचेरवसाणए ।
 वंभयारिरस वंतस्स होज्जा तत्थ विसोत्तिया ॥ ९ ॥
 'अणायणे चरंतस्स संसग्गीए अभिक्खणं ।
 होज्जा घयाणं पीढा सामण्णम्मि य संसओ ॥ १० ॥
 तम्हा एयं वियाणित्ता दोसे 'दुग्गइवट्ठणं ।
 वज्जए वेससामंतं मुणी एगंतमस्सिए ॥ ११ ॥
 साणं 'सुंयं गाविं वित्तं गोणं हयं गयं ।
 'संढिभं कलहं जुद्धं दूरओ परिवज्जए ॥ १२ ॥
 अणुणए नावणए अप्पहिडे अणाउले ।
 इंदियाइं जहाभार्गं दमइत्ता मुणी चरे ॥ १३ ॥

१ स. भिक्षुकालम्भि. २ अ. परिक्कमे. ३ अ. वेसवासते, ग. वेसवासत. ४ क.
 ग. वमानुर. ५ अ. आणावणे, क. अणावपण-चरंतरस. ६ स. संसग्गीइ. ७ च. दोणइ
 ८ अ. मासिए । ९ ग. घ. सुंयं गाविं, न. सुयइगाविं, ग. सुअगाविं. १० स. घ. संढिभं.

ववदवस्स न गच्छेज्जा भासमाणो य गोयरे ।
 हसंतो नाभिगच्छेज्जा कुलं उच्चावयं सयां ॥ १४ ॥
 आलोयं थिगलं दारं सन्धि वग्भवणाणि य ।
 चरंतो न विनिज्झाप संकट्ठाणं विवज्जण ॥ १५ ॥
 रत्तो गहवईणं च रहस्सारविषयाण य ।
 संकिलेसकरं ठाणं दूरओ परिवज्जण ॥ १६ ॥
 पट्टिकुलकुलं न पविसे मामगं परिवज्जण ।
 अचियत्तकुलं न पविसे चियत्तं पविसे कुलं ॥ १७ ॥
 साणीपाचारपिट्ठियं अप्पणा नावपंगुरे ।
 कवाहं नो पणोल्लेज्जा ओगहंसि अजाइया ॥ १८ ॥
 गोयस्सगपविट्ठो उ वच्चमुत्तं न धारण ।
 ओगासं फासुयं नच्चा अणुसविय घोसिरे ॥ १९ ॥
 नीयदुवारं तमसं कोट्ठगं परिवज्जण ।
 अचक्खविसओ जत्थ पाणा दुप्पडिलेहमा ॥ २० ॥
 जत्थ पुप्फाई वीयाई विप्पइण्णाई कोट्ठण ।
 अहुणोवालत्तं ओल्लं वहुणं परिवज्जण ॥ २१ ॥
 एलगं दारगं साणं वच्छगं चावि कोट्ठण ।
 उहट्ठिया न पविसे विउहत्ताण व संजण ॥ २२ ॥
 असंसत्तं पलोएज्जा नाइद्वारावलोयण ।
 उप्फुल्लं न विनिज्झाप नियट्ठेज्जा अयंपिरे ॥ २३ ॥
 अइभूमिं न गच्छेज्जा गोयरग्गओ मुण्णि ।
 कुलस्स भूमिं जाणित्ता मियं भूमिं परक्कमे ॥ २४ ॥
 तत्थेव पडिलेहज्जा भूमिभागं वियक्खणो ।
 सिणाणस्स य वच्चस्स संलोगं परिवज्जण ॥ २५ ॥
 दग्गमट्ठियआयाणे वीयाणि हरियाणि य ।
 परिवज्जन्तो चिट्ठेज्जा सव्विन्दियसमाहिण ॥ २६ ॥

१ अ. स. गिहवईणं २ अ. रहसागवित्ताणि. ३ स. अणुजो. ४ घ-
 ओगाहं से. ५ च. ओयामं. ६ च. अणुज्जायमि. ७ क. पायिदुवारं; घ. पायिदुवारं.
 ८ अ. जत्थ पागाई. ९ स. कुट्टण. १० च. विउहत्ताण; स. विउहत्ताण च; अ.
 विउहत्ताणं वमं जण. ११ क. स. नियट्ठेज्ज. १२ अ. अयंपिरे १३ अ. वियक्खणे.
 १४ स. सणाणम्म. १५ च. संलोगं. १६ अ. घ. दग्गमट्ठो व आनाज्जो.

तत्थ से चिट्ठमाणस्स आहरे पाणभोयणं ।
 अकाप्पियं न ^१गेणहेज्जा, पडिगाहेज्ज काप्पियं ॥ २७ ॥
 आहरन्ती सिया तत्थ ^२परिसाडेज्ज भोयणं ।
^३दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २८ ॥
 संमइमाणी पाणाणि वीयाणि हरियाणि य ।
 असंजमकरि नच्चा ^४तारिसं परियज्जए ॥ २९ ॥
 साहट्ठु निक्खिवित्ताणं सच्चित्तं ^५घट्टियाणि य ।
 तहेव समणहाए उदगं संपणोहिया ॥ ३० ॥
 ओगाहइत्ता चलइत्ता आहरे पाणभोयणं ।
 दिन्तिय पडियाइक्खे न मे कप्पइ तारिसं ॥ ३१ ॥
 पुरेकम्मेण हत्थेण ^६द्वीए भायणेण वा ।
 दिन्तियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ३२ ॥

एवं—

उदओल्ले ससिणिद्धे ससरक्खे माट्टियाऊसे ।
 हरियाले ^७दिड्डुलए मणोसिला अंजणे लोणे ॥ ३३ ॥
 गेरुय वण्णिय सेडिय सोरहिय पिठु ^८कुक्कुसकए य ।
^९उक्कट्टमससट्ठे ^{१०}संसट्ठे चेव कोद्धत्वे ॥ ३४ ॥
 असंसट्ठेण हत्थेण ^{११}द्वीए भायणेण वा ।
 दिज्जमाणं न इच्छेज्जा पच्छाकम्मं जहिं भवे ॥ ३५ ॥
 संसट्ठेण हत्थेण ^{१२}द्वीए भायणेण वा ।
 दिज्जमाण पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३६ ॥
^{१३}दोण्हं तु भुंजमाणाणं एगो तत्थ निमंतए ।
 दिज्जमाण न इच्छेज्जा छन्दं से पटिलेएण ॥ ३७ ॥
 दोण्हं तु भुंजमाणाण दो वि तत्थ निमंतए ।
 दिज्जमाणं पडिच्छेज्जा जं तत्थेसणियं भवे ॥ ३८ ॥
 गुट्ठिणीए उवज्जत्थं विविहं पाणभोयणं ।
 — ^{१४}भुंजमाणं विपज्जेज्जा, भुत्तसेस पडिच्छए ॥ ३९ ॥

१ य इच्छेज्जा २ अ पडिसाडिज्ज ३ अ दैतिय ४ य तारिसि ५
 य घट्टियाणि ६ य द्वीए ७ अ एव उदहे ८ य दिग्गुप्पो ९ य कुक्कुस १०
 अ य स य उट्ठि ११ य मसदिट्ठे १२ य द्वीए १३ अ य दुण्हं १४
 भुजमाण

सिया य समणह्ठाण गुद्विणी कालमासिणी ।
 उद्विया या निसीणज्जा निसक्का वा पुण्हण ॥ ४० ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४१ ॥
 थणगं पिज्जएमाणी दारगं वा कुमारियं ।
 तं निक्खिवित्तु रोधंतं आहरे पाणभोयणं ॥ ४२ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४३ ॥
 जं भवे भत्तपाणं तु कप्पाकप्पम्मि संकियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४४ ॥
 दगवारणं पिहियं नीसाए पीढणं वा ।
 लोदेणं वा वि लेवेण सिलेसेण व केणइ ॥ ४५ ॥
 तं च उद्विभदिउं दिज्जा समणह्ठाय व दावए ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४६ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा दाणह्ठा पगडं इमं ॥ ४७ ॥
 तारिसं भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ४८ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा पुण्हण पगडं इमं ॥ ४९ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५० ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा वणिमह्ठा पगडं इमं ॥ ५१ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५२ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 जं जाणेज्ज सुणेज्जा वा समणह्ठा पगडं इमं ॥ ५३ ॥

१ अ रिज्जमाणी, क घ धणय रिज्जमाणी २ अ ग घ रोधत ३ अ.
 पुस्तके अय श्लोको न दृश्यते; गुनरभाषायामथस्तादनुवादो दृश्यते ४ क घ.
 दगवारणे, अ दगवाहेण ५ च. दावए ६ क प ग घ त भवे

तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५४ ॥
 उद्देसियं कीयगडं पूईकम्मं च आहउं ।
 अज्झोयरपामिच्चं मीसजायं च वज्जए ॥ ५५ ॥
 'उग्गमं से पुच्छेज्जा कस्सेट्ठा केण वा कडं ।
 सोच्चा निस्संकिंयं सुद्धं^१ पडिगाहेज्ज संजए ॥ ५६ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 पुप्फेसु^२ होज्ज उम्मीसं वीएसु हरिएसु वा ॥ ५७ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ५८ ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 उदगंमि होज्ज निक्खित्तं उत्तिगपणगेसु वा ॥ ५९ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६० ॥
 असणं पाणगं वा वि खाइमं साइमं तहा ।
 'अगणिम्मि होज्ज निक्खित्तं तं च संघट्ठिया दए ॥ ६१ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६२ ॥
 एवं—उस्सक्किया ओसक्किया उज्जालिया पज्जालिया निव्वाचिया ।
 उस्सिचिया निस्सिचिया^३ उद्वत्तिया ओयारिया दए ॥ ६३ ॥
 तं भवे भत्तपाणं तु संजयाण अकप्पियं ।
 दिंतियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ६४ ॥
 होज्ज कट्ठं^४ 'सिलं वा वि इट्ठालं वा वि एगया ।
 'ठवियं सकमट्ठाए तं च होज्ज चलाचलं ॥ ६५ ॥
 न तेण^५ भिक्खू गच्छेज्जा विट्ठो तत्थ असंजमो ।
 गंभीरं झुत्तिरं चिव सार्द्धदियसमाहिण ॥ ६६ ॥

१ ग उग्गम मे पुत्तिज्जा, रा प से अ पुत्तिज्जा २ स पडिगाहिज्ज
 ३ स च होज्ज वामीस ४ अ तेज्जमि प तेज्जमि ५ च उद्वत्तिया ६ प.
 उपत्तिया ७ ग, प मिले ८ न तामिप परमट्ठाए ९ अ प ग भिक्खु

निस्सेणिं फलमं पीढं 'उस्सवित्ताणमावहे ।
 'मंचकीलं च पासायं 'समणद्वाण व दावण ॥ ६७ ॥
 दुसुहमाणी पचडेज्जा हत्थं 'पायं च त्दसण ।
 पुढविजीवे वि हिंसेज्जा जे य 'तं निस्सिया जगा ॥ ६८ ॥
 एयारिसं महादोसे जाणिऊण महेसिणो ।
 तम्हा मालोहडं मिकरं 'न पडिगेण्हंति संजया ॥ ६९ ॥
 कंदं मूलं पलं व वा आमं ठिज्जे व सभिरं ।
 तुंवागं सिंगवेरं च आमगं परिवज्जण ॥ ७० ॥
 तदेव 'सत्तुयुणाइं 'कोल्लुयुणाइं आवणे ।
 'सक्कुलिं फणियं पूयं अन्नं वा पि तदाविहं ॥ ७१ ॥
 'विक्रायमाणं पसदं रणण परिफासियं ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ७२ ॥
 N बहुअठ्ठियं पोगलं 'अणिमिसं वा बहुकंटयं ।
 अत्थिये 'तद्धुयं निल्लं उच्चुखंटे च 'संवालिं ॥ ७३ ॥
 अप्पे सिया 'भोवणज्जाए 'बहुउज्झियधम्मिए ।
 दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ ७४ ॥
 तदेवुच्चावयं पाणं अदुवा 'वारधोवणं ।
 संसंभं चाउलादगं अहुणाधोयं विवज्जण ॥ ७५ ॥
 जं जाणेज्ज चिराधोयं मरिए दंसणेण वा ।
 'पडिपुच्छिऊण सोच्चा वा जे च निस्संकियं भवं ॥ ७६ ॥
 'अजीयं परिणयं नच्चा पडिगाहेज्ज संजए ।
 अहं संकियं 'भवेज्जा आसादत्ताण 'रोयए ॥ ७७ ॥
 थोवमासायणद्वाए हत्थगम्मि 'दलाहि मे ।
 मा मे अच्चं विलं पूइं नालं 'तण्हविणत्तए ॥ ७८ ॥ Re

* १ क न ऊमवित्ताणमावहे च ओमवित्ताणमावहे २ अ क स ग प म च
 कालं च ३ स च समणद्वाए व दावए ४ च पाय च ५ च तन्निस्सिया ६ च न
 पडिगाहेज्ज मजए, स न पडिगिण्हंति ७ म सत्तु. ८ च कोट्टु. ९ क. मयुल, प
 सक्कुलिं. १० स विक्रीयमाण ११ क स अणमिसं १२ च तद्धुय १३ अ म च
 विवलिं १४ क भोवणज्जाए. १५ स बहुउज्झियधम्मिए, अ बहु उज्झियधम्मिणे
 १६ क वारधोवण, ग प वारधोवण १७ न च पडिपुच्छिऊण. १८ म अजीय १९
 च हवेज्जा. २० च रोवर २१ क दलाह २२ अ ग प तण्ह, क निण्ह.

'नमोक्कारेण पारित्ता करित्ता जिणसंथवं ।
 सज्झायं पट्टवित्ताणं वीसमेज्ज खणं मुणी ॥ ९३ ॥
 वीसमंतो इमं चित्ते हियमहं लाभमव्विओ ।
 जइ मे अणुग्गहं कुज्जा साहू, होज्जामि तारिओ ॥ ९४ ॥
 साहूवो तो चियत्तेणं निमंतेज्ज जहक्कमं ।
 जइ तथ केइ इच्छेज्जा तेहिं सद्धिं तु भुंजए ॥ ९५ ॥
 अहं कोइ न इच्छेज्जा तओ भुंजेज्ज एक्कओ ।
 आलोए भायणे साहू जयं अपरिसाडियं ॥ ९६ ॥
 'तित्तगं व कडुयं व कसायं अंबिलं व महुरं लवणं वा ।
 'एय लद्धमन्नठ्ठपउत्तं महुघयं व भुंजेज्ज संजए ॥ ९७ ॥
 अरसं विरसं वा वि सइयं वा असइयं ।
 उल्लं वा जइ वा सुक्कं मंथुकुम्मासभोयणं ॥ ९८ ॥
 उप्पन्नं नाइहीलेज्जा अप्पं वा बहु फासुयं ।
 मुहालद्धं मुहाजीवी भुंजिज्जा दोसवज्जियं ॥ ९९ ॥
 इल्लहा उ मुहादाई मुहाजीवी वि इल्लहा ।
 मुहादाई मुहाजीवी दो वि गच्छन्ति सोग्गइ ॥ १०० ॥
 ॥ ति वेमि ॥

॥ पंचमज्झयणस्स पिंडेसणाए पट्टमुद्देसओ समत्तो ॥

॥ पंचममज्झयणं-वीओ उद्देसओ ॥

पडिग्गहं 'संलिहित्ताणं' लेवमायाए संजए ।
 'दुग्गंधं वा सुग्गंधं वा सव्वं भुंजे न छड्डए ॥ १ ॥
 सेज्जा निसीहियाए समावन्ना य गोयरे ।
 'आयावयट्ठा भोच्चाणं जइ तेण न संथरे ॥ २ ॥
 'तओ कारणमुप्पत्ते भत्तपाणं गवेसए ।
 विहिणा पुव्ववुत्तेण इमेण उत्तरेण य ॥ ३ ॥

१ क ख घ नमुक्कारेण पारित्ता करित्ता २ स तारओ ३ अ क कोई.
 ४ अ ख ग घ एगओ ५ न अपरिसाडिय, ६ च तित्तिव च कडुयं च, ७
 अ न, ग एव लद्ध ८ च ह ९ च सोग्गइ १० अ सगहित्ताण ११ स.
 लेवमायाए १२ अ न ग दुग्ध १३ स छड्ड १४ अ क आयावयट्ठा, स.
 आयावयट्ठा १५ च तउ

कालेण निक्खमे भिक्खू कालेण य पडिक्खमे ।
 अकालं च विवज्जित्ता काले काल समायरे ॥ ४ ॥
 अकाले चरसी भिक्खू काल न पडिलेहसि ।
 अप्पाणं च किलामेसि सन्निवेसं च गरिहसि ॥ ५ ॥
 सइ काले चरे भिक्खू कुज्जा पुरिसकारिय ।
 अलामो त्ति न सोएज्जा तवो त्ति अहियासए ॥ ६ ॥
 तरेवुच्चायया पाणा भत्तद्वाए समागया ।
 तउजुयं न गच्छिज्जा जयमेव परक्खमे ॥ ७ ॥
 गोयरग्गपविट्ठो उ न निसीएज्ज कत्थइ ।
 कहं च न पत्रधेज्जा चिट्ठित्ताण व संजए ॥ ८ ॥
 अगल फलितं दार कवाडं वा वि संजए ।
 अवलविया न चिट्ठेज्जा गोयरग्गओ मुणी ॥ ९ ॥
 समण माहणं वा वि किविणं वा वणीमगं ।
 उवसकमत भत्तद्वा पाणद्वाए व संजए ॥ १० ॥
 तं अइक्कमित्तु न पविसे न चिट्ठे चक्खुगोयेरे ।
 एगंतमवक्कमित्ता तत्थ चिट्ठेज्ज संजए ॥ ११ ॥
 वणीमगस्स वा तस्स दायगस्सुभयस्य वा ।
 अप्पत्तिर्यं सिया होज्जा लहुत्त पवयणस्स वा ॥ १२ ॥
 पडिसेहिण व दिन्ने वा तओ तम्मि नियत्तिण ।
 उवसंकमेज्ज भत्तद्वा पाणद्वाए व संजए ॥ १३ ॥
 उप्पल पउमं वा वि कुमुयं वा मगदंतियं ।
 अन्न वा पुप्फ सच्चित्तं तं च सलच्चिया दण ॥ १४ ॥
 तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 द्वितियं पडियाइक्ख न मे कप्पइ तारिस्स ॥ १५ ॥
 उप्पलं पउमं वा वि कुमुयं वा मगदंतियं ।
 अन्न वा पुप्फ सच्चित्तं तं च समद्विया दण ॥ १६ ॥
 तं भवे भत्तपाणं तु संजयाण अकाप्पियं ।
 द्वितियं पडियाइक्ख न मे कप्पइ तारिस्स ॥ १७ ॥

१ क च ग्गहमि २ प च तउजुय, न तउ उज्जुय, अ तउजुअ
 ३ स जयमेव ४ च सिया ५ म अइमित्तु ६ अ च चक्खुकासओ ७ क.
 लहुत्त ८ अ च तगित

सालुयं वा विरालियं 'कुमुयं उप्पलनालियं ।

मुणालियं सासवनालियं उच्छुरणं अनिच्छुडं ॥ १८ ॥

तरुणं वा पयालं रुक्कस्स तणस्स वा ।

अन्नस्स वा वि हरियस्स आमगं परिवज्जए ॥ १९ ॥

[तरुणियं वा 'छिवाडि आमियं भज्जियं 'सइं ।

दितियं पडियाइक्खे न मे कप्पइ तारिसं ॥ २० ॥]

तहा 'कोलमणस्सिन्नं वेलुयं कासवनालियं ।

तिलपप्पडगं नीमं आमगं परिवज्जए ॥ २१ ॥

तहेव 'चाउलं पिट्टं वियडं वा तत्तनिच्छुडं ।

तिलपिट्टं 'पूइपिण्णागं आमगं परिवज्जए ॥ २२ ॥

कविट्ठं 'माउल्लं च मूलं मूलगतियं ।

आमं असत्थपरिणयं मणसा वि न पत्थए ॥ २३ ॥

तहेव फलमंथूणे वीयमंथूणे जाणिया ।

'विहेलं पियालं च आमगं परिवज्जए ॥ २४ ॥

समुत्ताणं चरे सिक्खं कुलं उच्चादयं सम्रा ।

नीयं कुलमइक्कम्म ऊसटं 'नाभिधारए ॥ २५ ॥

अदीणो वित्तिमेसेज्जा न विसीएज्ज पंडिए ।

अमुच्छिओ भौयणम्मि मायन्ने एसणारए ॥ २६ ॥

बहुं परधरे अत्थि विविहं खाइमसाइमं ।

न तत्थ पंडिओ 'कुप्पे इच्छा देज्ज परो न वा ॥ २७ ॥

सयणासणवत्थं वा भत्तपाणं व संजए ।

अदितस्स न कुप्पेज्जा पच्चक्खे वि य दीसओ ॥ २८ ॥

इत्थियं पुरिसं वा वि ' 'डहरं वा महल्लं ।

वंदमाणं न जाएज्जा नो य णं फरुसं घए ॥ २९ ॥

जे न वंदे न से कुप्पे वंदिओ न समुक्खसे ।

एवमन्नेसमाणस्स सामण्णमणुचिहुइ ॥ ३० ॥

सिया एगइओ लद्धं लोभेण 'विणिगूहइ ।

मा मेयं दाइयं संतं वहुणं सयमायए ॥ ३१ ॥

१ च. कुमुयणलनालियं २ ग. घ. छेवाडि. ३ क. सयं, स. सियं. ४ अ. कोलमणुमिन्नं वेणुयं कासनालियं. ५ अ. चालिय पेट्टं. ६ क. पूइपिण्णागं, ७ क. माउल्लिग. ८ अ. वहेलं. ९ स. नाभिधारए. १० च. कप्पे. ११ स. डहरं वी. १२ अ. स. विणिगूहए.

अत्तद्वागुरुओ लुद्धो वहुं पावं पकुव्वइ ।
 दुत्तोसओ य से होइ निव्वाणं च न गच्छइ ॥ ३२ ॥
 सिया एगइओ लद्धुं विविहं पाणभोयणं ।
 'भद्दं भद्दं भोच्चा विवणं विरसमाहरे ॥ ३३ ॥
 जाणंतु ता इमे समणा 'आययही अयं सुणी ।
 संतुठ्ठो 'सेवई पंतं ल्हविच्ची सुतोसओ ॥ ३४ ॥
 पूयणद्वा असोकामी माणसंमाणकामए ।
 वहुं पसवई पावं मायासल्लं च कुव्वइ ॥ ३५ ॥
 सुरं वा मेसं वा वि अन्नं वा मज्जगं रसं ।
 'ससक्खं न पिवे भिक्खू जसं सारक्खमप्पणो ॥ ३६ ॥
 'पिया एगइओ तेणो न मे कोइ दियाणइ ।
 तस्स पस्सह दोसाइं नियडिं च सुणेह मे ॥ ३७ ॥
 वट्ठइ सोढिया तस्स मायामोसं च भिक्खुणो ।
 अयसो य अनिव्वाणं सययं च असाहुया ॥ ३८ ॥
 निच्छविग्गो जहा तेणो अत्तकम्मेहिं दुम्मइं ।
 तारिसो मरणंते वि नाराहेइ संवरं ॥ ३९ ॥
 'आयरिण नाराहेइ समणे यावि तारिसो ।
 गिहत्था वि णं गरहंति 'जेण जाणंति तारिसं ॥ ४० ॥
 'एवं तु अगुणप्पेही गुणाणं च विवज्जओ ।
 तारिसो मरणंते वि नाराहेइ संवरं ॥ ४१ ॥
 'तवं कुव्वइ मेहावी पणीयं वज्जण रसं ।
 मज्जप्पमायविरओ तवस्सी अइउक्खसो ॥ ४२ ॥
 तस्स पस्सह कल्लाणं अणेगसाहुपूइयं ।
 विउलं अत्थसंजुत्तं कित्तइस्सं सुणेह मे ॥ ४३ ॥
 एवं तु गुणप्पेही 'अगुणाणं विवज्जओ ।
 तारिसो मरणंते वि आराहेइ संवरं ॥ ४४ ॥

१ अ. उद्दं. २ च. आपतही. ३ स. सेवए. ४ अ. न. प. ससारक्खं. ५ स.
 सियाइ एगओ ६ स. आपगिओ नाराहेइ. ७ स. तेज. ८ अ. पुत्तरे इमो श्लोको
 ष्णुक्रमेण पठ्यते. ९ अ. व. स. ग. प. अगुणाणं च विवज्जओ

आयरिण आराहेइ समणे यावि तारिसो ।
 गित्था वि णं पूयन्ति जेणं जाणंति तारिसं ॥ ४१ ॥
 तत्रतेणे 'यइतेणे रुयतेणे य जे नरे ।
 आयावभावतेणे य कुच्चइ देयकिदिस्सं ॥ ४२ ॥
 लज्जुण वि देवत्तं उयउओ देवकिदिस्से ।
 तत्थावि से न याणाइ किं मे किच्चा इमं फलं ॥ ४३ ॥
 तत्तो वि से चइत्ताणं 'लद्धिमाही 'ण्लमूयगं ।
 नरयं तिरिकरजोणिं वा घोटी जत्थ सुद्धहा ॥ ४४ ॥
 एयं च दोसं वहुणं नायपुत्तेण भासियं ।
 अणुमार्य पि मेहायी मायामोसं विउज्जए ॥ ४५ ॥
 सिक्खिउण भिक्खेसणसोहिं संजयाण बुद्धाण सगासे ।
 तत्थ 'भिकसु 'सुप्पणिहिंदेइण तिउलज्जगुणयं
 विहरंज्जासि ॥ ५० ॥ त्ति वेमि ॥
 ॥ पंचमज्झयणस्स पिंडेसणाए चीओ उदेसओ समत्तो ॥

॥ छठमज्झयणं ॥

नाणदंसणसंपन्नं संजमे य तवे रयं ।
 गणिमागमसंपन्नं उज्जाणम्मि समोसदं ॥ १ ॥
 रायाणो रायमच्चा य माहणा अइव खत्तिया ।
 पुच्छन्ति निहुयप्पाणो कहं मे 'आयारगोयरे ॥ २ ॥
 तेसि सो निहुओ दंतो सज्जभूयसुहावहो ।
 सिक्कराए सुसमाउत्तो आइकरइ वियक्कराणो ॥ ३ ॥
 हंदि धम्मत्थत्तामाणं 'निग्गंथाणं सुणेह मे ।
 आयारगोयरं भीमं सयलं दुरहिद्वियं ॥ ४ ॥
 नज्जत्थ एरिसं 'वुत्तं जं लोए परमइच्चरं ।
 विउल्लापणभाइस्स न भूयं न भविस्सइ ॥ ५ ॥

१ स ग. घ. च वपतेणे. २ च लज्जही, अ लज्जइ ३. स एइमूयग, घ.
 एलमूयग ४ अ. व ग. भिक्ख ५ अ ग. मुग्गणिहिंदे ६ घ आयारगोयरो,
 घ. आयारगोयरो, ७ च निग्गंथाण, ८ अ. दोतु

सत्तुहुगधियत्ताणं वाहियाणं च जे गुणा ।

'अखंडफुडिया कायव्वा तं सुणेह जहा तहा ॥ ६ ॥

इस अह य ठाणाई जाई वालोऽवरंज्जइ' ।

तत्थ अप्पण्यरे ठाणे निग्गन्थत्ताओ भस्सइ ॥ ७ ॥

'वयइक्कं कायइक्कं अकप्पो गिहिभायणं ।

पलियइ 'निसेज्जा य सिणाणं' सोभयज्जणं ॥ ८ ॥

तत्थिमं पढमं ठाणं महावीरेण देसियं ।

अहिंसा निउणा दिट्ठा सव्वभूएस्स संजमो ॥ ९ ॥

जावन्ति लोए पाणा तसा अदुव थावरा ।

ते जाणमज्जाणं वा न हणे 'नो व घायए ॥ १० ॥

'सव्वजीवा वि इच्छन्ति जीविउं न मरिज्जिउं ।

तम्हा 'पाणवहं घोरं निग्गन्था वज्जयन्ति णं ॥ ११ ॥

अप्पणट्ठा परट्ठा वा कोहा वा जइ वा भया ।

हिंसगं न मुसं घूया नो वि अत्तं 'वयायए ॥ १२ ॥

मुत्तावाओ य लोणमि सव्वसाहहिं गरहिओ ।

अविस्सासो य भूयाणं तम्हा मोसं विवज्जए ॥ १३ ॥

चित्तमंतमचित्तं वा अप्पं वा जइ वा वहुं ।

दंतसोहणमेत्तं' पि 'ओग्गहंसि अजाइया ॥ १४ ॥

तं अप्पणा न गेण्हन्ति नो वि गिण्हावए परं ।

अत्तं वा 'गिण्हमाणं पि नाणुजाणन्ति संजया ॥ १५ ॥

अव्वंभचरियं घोरं पमायं दुराहिडियं ।

नायरन्ति मुणी लोए 'भेयाययणवज्जिणो ॥ १६ ॥

मूलमेयमहम्मस्स महादोससमुस्सयं ।

तम्हा मेहुणसंसगं निग्गन्था वज्जयन्ति णं ॥ १७ ॥

विडमुद्भेइमं लोणं तेहं सप्पि च फाणियं ।

न ते सन्निहिमिच्छन्ति नायपुत्तवओरया ॥ १८ ॥

१ अ. प. अखंड. २ म. घ. विरज्जइ. ३ प. छफ. ४ क. च. निमिज्जा
सिणाणं. ५ अ. सोह. ६ च. नो वि घायए. ७ अ. स. सव्वे जीवा वि. ८ अ.
स. पाणिवहं. ९ म. दियापर. १० क. ग. च. मित्तिवि. ११ प. उग्गहं मे. १२
म. च. गेण्हमाणं. १३ अ. क. म. भेयाययणवियज्जिणो.

'लोभस्सेस अणुप्कासो मत्ते अन्नयरामदि ।
 जे सिघा सन्निहीकामे गिही पव्वइए न से ॥ १९ ॥
 जं पि वत्थं य पायं वा कंठलं पायपुत्तणं ।
 त पि संजमलज्जहा धारंति 'परिहिति य ॥ २० ॥
 न सो परिग्गहो वुत्तो 'नायपुत्तेण ताइणा ।
 मुच्छा परिग्गहो वुत्तो इइ वुत्तं महेसिणा ॥ २१ ॥
 सव्वत्थुवहिणा बुद्धा संरक्खणपरिग्गहे ।
 आवि अप्पणो वि देहमि नायरति ममाइयं ॥ २२ ॥
 अहो निच्च तवोकम्मं सव्वबुद्धेहिं वणिणयं ।
 जा य लज्जासमा वित्ती एगभसं च भोयण ॥ २३ ॥
 संतिमे 'सुहमा पाणा तस्सा अइय थावरा ।
 जाइ राओ अपासतो कट्ठमेसाणिय चरे ॥ २४ ॥
 उदउत्तं धीयसंसत्तं पाणा 'निब्बट्ठिया महिं ।
 दिया ताइं विवज्जेज्जा राओ तत्थ कहुं चरे ॥ २५ ॥
 एयं च दोसं दट्ठण नायपुत्तेण भासियं ।
 सवाहार न भुजति निग्गंथा राइभोयणं ॥ २६ ॥
 पुट्ठविकायं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोणण संजया सुसमाहिया ॥ २७ ॥
 'पुट्ठविकाय विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ २८ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवइट्ठण ।
 पुट्ठविकायसमारभं जावज्जीवाण वज्जए ॥ २९ ॥
 आउकायं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोणण संजया सुसमाहिया ॥ ३० ॥
 आउकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ३१ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवइट्ठण ।
 आउकायसमारभं जावज्जीवाण वज्जए ॥ ३२ ॥

१ अ घ लोभस्सेनणुप्कासो, क लोभस्सेन अणुप्कामे, च लोभस्सेसु
 कासो २ अ क स ग घ परिहिति य ३ क नाइपुत्ता, ४ अ सुहमा ५ अ.
 निब्बट्ठिया, घ निब्बट्ठिया ६ अ पुट्ठविकाय हिंसतो

'जायतेयं न इच्छति पावग जलइत्तए ।
 तिक्खमन्नयरं सत्थं सवओ वि दुरासयं ॥ ३३ ॥
 पाईणं पढिणं वा वि उद्दं अणुदिसामवि ।
 अहे दाहिणओ वा वि दहे उत्तरओ वि य ॥ ३४ ॥
 'भूयाणमेसमाघाओ हव्ववाहो न संसओ ।
 तं पईवपयायद्वा संजया ऋचि नारभे ॥ ३५ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 तेउकायसमारंभं जावज्जीवाए वज्जए ॥ ३६ ॥
 'अनिलस्स समारंभं बुद्धा मन्नति तारिसं ।
 सावज्जबहुलं चेयं नेयं तार्दीहिं सेचियं ॥ ३७ ॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न ते वीइउमिच्छंति वीयाचेऊण वा परं ॥ ३८ ॥
 जं पि वत्थं व पायं वा कंवलं पायपुंउणं ।
 न ते 'वायमुईरंति, जयं परिहरंति य ॥ ३९ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 वाउकायसमारंभं जावज्जीवाए वज्जए ॥ ४० ॥
 वणस्सइं न हिंसंति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ ४१ ॥
 वणस्सइं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४२ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 वणस्सइसमारंभं जावज्जीवाए वज्जए ॥ ४३ ॥
 तसकायं न हिंसति मणसा वयस कायसा ।
 तिविहेण करणजोएण संजया सुसमाहिया ॥ ४४ ॥
 तसकायं विहिंसंतो हिंसइ उ तयस्सिए ।
 तसे य विविहे पाणे चक्खुसे य अचक्खुसे ॥ ४५ ॥
 तम्हा एयं वियाणित्ता दोसं दुग्गइवद्दणं ।
 तसकायसमारंभं जावज्जीवाए वज्जए ॥ ४६ ॥

जाइं 'चत्तारिऽभोज्जाइं' इसिणाहारमाइणि ।
 ताइं तु 'विवज्जंतो संजमं अणुपालण ॥ ४७ ॥
 पिंडं सेज्जं च वत्थं च चउत्थं पायमेव य ।
 अकप्पियं न इच्छेज्जा पडिगाहेज्ज कप्पियं ॥ ४८ ॥
 जे नियागं ममायंति कीयमुद्देसियाहं ।
 वहं ते समणुजार्णंति इइ वुत्तं महेसिणा ॥ ४९ ॥
 तम्हा असणपाणाइ कीयमुद्देसियाहं ।
 वज्जयंति त्रियप्पाणो निग्गथा धम्मजीविणे ॥ ५० ॥
 कंसेसु कंसपाएसु कुंडमोएसु वा पुणो ।
 भुंजंता असणपाणाइ आयारा 'परिमस्सइ ॥ ५१ ॥
 सीओदगसमारंभे मत्तधोयणउट्टुणे ।
 जाइं 'हणंति भूयाइं दिट्ठो तत्थ असंजमो ॥ ५२ ॥
 एच्छाकम्मं पुरेकम्मं सिया तत्थ 'न कप्पइ ।
 एयमहं न भुंजंति निग्गंथा गिहिभायणे ॥ ५३ ॥
 आसंदीपालियंकेसु मंचमासालएसु वा ।
 अणायारियमज्जाण आसइत्तु सइत्तु वा ॥ ५४ ॥
 नासंदीपालियंकेसु 'न निसेज्जा न पीडए ।
 निग्गंथाऽपडिलेहाए बुद्धवुत्तमहिट्ठगा ॥ ५५ ॥
 गंभीरविजया एए पाणा दुप्पडिलेहा ।
 'आसंदीपालियंका य एयमहं विवज्जिया ॥ ५६ ॥
 गोयरग्गपविट्ठस्स निसेज्जा जस्स कप्पइ ।
 इमेरिस्सिमणायारं आउज्जइ अब्बोहिं ॥ ५७ ॥
 विवत्ती वंमचेरस्स पाणाणं च वहे व्हो ।
 वणीमगपडीघाओ पडिकोहो अमारिणं ॥ ५८ ॥
 अगुत्ती वंमचेरस्स इत्थीओ वावि संकणं ।
 कुसीलवइट्ठणं ठाणं दूरओ परिवज्जए ॥ ५९ ॥
 तिण्हमज्जयरागस्स निसेज्जा जस्स कप्पइ ।
 जराए अभिभूयस्स वाहियस्स तवास्सिणो ॥ ६० ॥

१ क चत्तारिभुजाइ घ चत्तारिभुज्जाइ २ अ क घ च अतथाहार,
 स एसमाहार ३ च विवज्जिता ४ स परिमस्सए ५ अ च टिन्नावि ६ व न
 कप्पए ७ न निज्जाए न पीडए ८ अ घ पण्डिपकोव ९ स पडिगाओ

वाहिओ वा अरोगी वा सिणाणं जो उ पत्थए ।

१वोक्कंतो होइ आयारो, जढो हवइ संजमो ॥ ६१ ॥

संतिमे सुहुमा पाणा १घसासु भिलुगासु य ।

जे उ भिक्खु सिणायतो १वियडेणुप्पलावए ॥ ६२ ॥

तम्हा ते न सिणायति सीएण उस्तिणेण वा ।

जावज्जीवं यय घोरं असिणाणमहिद्वगा ॥ ६३ ॥

सिणाणं अदुवा कक्कं लोद्धं पउमग्गाणि य ।

गायस्तुव्वट्टणद्वाए नायरति कयाइ वि ॥ ६४ ॥

१नगिणस्स वा वि सुंडस्स दीहरोमनहंसिणो ।

मेहुणा उवसंतस्स किं १विभूसाए कारियं ॥ ६५ ॥

विभूसावत्तिर्यं भिक्खु कम्मं वधइ चिक्कण ।

ससारसायरे घोरं जेणं पडइ दुरुत्तरे ॥ ६६ ॥

विभूसावत्तिर्यं चेयं बुद्धा मत्तंति तारिसं ।

१सावज्जवहुलं चेय नेय तार्हिं सेविय ॥ ६७ ॥

रखेति अप्पाणममोदसिणो

तवे रया संजम अज्जवे गुणे ।

धुणांति पावाइ १पुरेकडाइ

नयाइ पावाइ न ते करेति ॥ ६८ ॥

सओवसंता अममा अकिंचणा

१सविज्जविज्जाणुगया असंसिणो ।

१उउप्पसन्ने विमले व चंदिमा

सिद्धिं विमाणाइ उवति ताइणो ॥ ६९ ॥ सि धेमि ॥

॥ छट्ठं महिहियायारकटज्झयणं समत्तं ॥

१ अ न पुक्कतो २ अ घासासु ३ अ न. घ वियडेणुप्पलावए ४ अ निगणस्स, ५ घ. नगणस्स, ६ निगिणस्स ७ म विभूसाइ ८ क घ घ सावज्जं वहुल ९ च पुरेकडाइ १० अ अरज्जविज्जाणुगया, घ मपेज्जवज्जाणुगया ११ च उउप्पसन्ने

॥ सत्तममज्झयणं ॥

चउण्हं खलु भासाणं परिसंखाय पण्णवं ।
 दोण्हं तु विणयं सिखवे द्वौ न भासेज्ज सद्वसो ॥ १ ॥
 जा य सच्चवा अवत्तव्वा सच्चवामोसा य जा मुसा ।
 जा य बुद्धेहिऽणाइण्णा न तं भासेज्ज पन्नवं ॥ २ ॥
 असच्चवमोसं सच्चवं च अणवज्जमककसं ।
 समुप्पेहमसंदिद्धं गिरं भासेज्ज पन्नवं ॥ ३ ॥
 एयं च अट्टमन्नं वा जं तु नामेइ सासयं ।
 स भासं सच्चवमोसं पि तं पि धीरो विवज्जए ॥ ४ ॥
 वितहं पि तहामोसिं जं गिरं भासए नरो ।
 तम्हा सो पुट्ठो पावेणं किं पुण जो मुसं वए ॥ ५ ॥
 तम्हा गच्छामो वक्खामो अमुगं वा णे भविस्सइ ।
 अहं वा णं करिस्सामि एसो वा णं करिस्सइ ॥ ६ ॥
 एवमाइ उ जा भासा एसकालम्मि संकिया ।
 संपयाइययठ्ठे वा तं पि धीरो विवज्जए ॥ ७ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 जमठ्ठं तु न जाणेज्जा एवमेयं ति नो वए ॥ ८ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 जत्थ संका भवे तं तु एवमेयं नि नो वए ॥ ९ ॥
 अइयम्मि य कालम्मि पच्चुप्पन्नमणागए ।
 निस्संकिंयं भवे जं तु एवमेयं ति निद्विसे ॥ १० ॥
 तहेव फरुसा भासा गुरुभूओवघाइणी ।
 सच्चवा वि सा न वत्तव्वा जओ पावस्स आगमो ॥ ११ ॥
 तहेव काणं काणे त्ति पंडगं पंडगे त्ति वा ।
 याहियं वा वि रोगि त्ति तेणं चोरे त्ति नो वए ॥ १२ ॥
 एणण्णेण अट्ठेण परो जेणुवहम्मइ ।
 आयारभायदोसन्नू न तं भासेज्ज पन्नवं ॥ १३ ॥
 तहेव होलं गोलं त्ति साणे वा वसुले त्ति य ।
 वमए दूहए वा वि न तं भासेज्ज पन्नवं ॥ १४ ॥

१ अ महामोसि, स प च तहामुसिं २ स मे भविस्सइ. ३ स. प.
 काणित्ति पडगं पडगि त्ति ४. अ स च वसुलि त्ति ५ क. च नेवं भासेज्ज;

अज्जिण पज्जिण वा वि अम्मो माउसिए त्ति य ।
पिउसिए भाइणेज्ज त्ति धुए नत्तुणिण त्ति य ॥ १५ ॥

हले हले त्ति अन्ने त्ति भट्टे सामीणि गोमिणि ।
होले गोले वसुले त्ति इत्थियं नेवमालवे ॥ १६ ॥

नामधेज्जेण णं वूया इत्थीगोत्तेण वा पुणो ।
जहारिहमाभिगिज्झ आलवेज्ज लवेज्ज वा ॥ १७ ॥

अज्जण पज्जण वा वि वप्पो चुल्लपिउ त्ति य ।
माउला भाइणेज्ज त्ति पुत्ते नत्तुणिय त्ति य ॥ १८ ॥

हे हो हले त्ति अन्न त्ति भट्टा सामिय गोमिय ।
होल गोल वसुल त्ति पुरिसं नेवमालवे ॥ १९ ॥

नामधेज्जेण णं वूया पुरिसगोत्तेण वा पुणो ।
जहारिहमाभिगिज्झ आलवेज्ज लवेज्ज वा ॥ २० ॥

पंचिन्दियाणं पाणाणं एस इत्थी अर्यं पुमं ।
जाव णं न विजाणेज्जा ताव जाइ त्ति आलवे ॥ २१ ॥

तहेव मणुसं पसुं पक्खिं वा वि सरीसिवं ।
थूले पमेइले वज्जे पाइमे त्ति य नो वए ॥ २२ ॥

परिवुटे त्ति णं वूया वूया उवचिए त्ति य ।
संजाए पीणिण वा वि महाकाण त्ति आलवे ॥ २३ ॥

तहेव गाओ देज्झाओ दम्मा गोरहग त्ति य ।
वाहिमा रहजोग्ग त्ति नेवं भासेज्ज पत्तवं ॥ २४ ॥

जुवंगवे त्ति णं वूया धेणुं रसदय त्ति य ।
रहस्से महल्लए वा वि वए संवरणे त्ति य ॥ २५ ॥

तहेव गंतुमुज्जाणं पय्ययाणि वणाणि य ।
रुक्खा महल्ल पेहाए नेवं भासेज्ज पत्तवं ॥ २६ ॥

अलं पासायरंभाणं तोरणानि गिहाण य ।
फालिहगलनायाणं अलं उदगदोणिणं ॥ २७ ॥

पीटए चंगवेरे य नंगले मइयं सिया ।
जन्तलह्वी व नाभी वा गोटिया व अलं मिया ॥ २८ ॥

१ क म भावणित्त २ क म नत्तुणिय ३ क प इत्थीगोत्तेण ४ क
च त्ते ति ५ क पुरिसगोत्तेण ६ क म पग्गु ७ म पग्गुति ति ८ म.
पांण ९ अ म प वुवणित्ति ति १० म रसदय ति, अ रसदए ति, प.
रसद ति ११ क र प तोरणानि गिहाणि य

आसणं सयणं जाणं होज्जा वा किंचुवस्सए ।
 भूओवघादणिं भासं नेवं भासेज्ज पत्तणं ॥ २९ ॥
 तद्देव गंतुमुज्जाणं पच्चयाणि वणाणि य ।
 रुक्कसा महल्ल पेहाए एवं भासेज्ज पत्तणं ॥ ३० ॥
 जाइमंता इमे रुक्कसा दीहवट्ठा महालया ।
 पयायसाला विडिमा वए दारिसाणि त्ति य ॥ ३१ ॥
 तद्दा फलाइं पक्काइं पायरज्जाइं नो वए ।
 वेलोइयाइं टालाइं वेहिमाइं ति नो वए ॥ ३२ ॥
 असंघटा इमे अंवा बहुनिव्वडिमा फला ।
 वणज्ज बहुसंभूया भूयरुय त्ति वा पुणो ॥ ३३ ॥
 तद्देसहीओ पक्काओ नीलियाओ छयी इ य ।
 लाइमा भज्जिमाओ त्ति पिहुरज्ज त्ति नो वए ॥ ३४ ॥
 रुद्धा बहुसंभूया थिरा ऊसट्ठा वि य ।
 गविमयाओ वसूयाओ ससारओ त्ति आलवे ॥ ३५ ॥
 तद्देव संराडिं नच्छा किच्चं कज्जं ति नो वए ।
 तेणगं वा वि वज्जे त्ति सुत्तिथे त्ति य आवगा ॥ ३६ ॥
 संराडिं संराडिं वूया पणियट्ठ ति तेणगं ।
 बहुसमाणि तित्थाणि आवगाणं वियागरे ॥ ३७ ॥
 तद्दा नईओ पुण्णाओ कायतिज्ज त्ति नो वए ।
 नावाहि तारिमाओ त्ति पाणिपेज्ज त्ति नो वए ॥ ३८ ॥
 बहुवाहटा अगाहा बहुसलिलुप्पिलोदगा ।
 बहुवित्थटोदगा यावि एवं भासेज्ज पत्तणं ॥ ३९ ॥
 तद्देव सावज्जं जोगं परस्सट्ठाए निठ्ठियं ।
 कीरमाणं ति वा नच्छा सावज्जं नालवे मुणी ॥ ४० ॥
 सुकडे त्ति सुपक्के त्ति सुद्धिउत्ते सुहडे मडे ।
 सुनिष्ठिए सुलठ्ठे त्ति सावज्जं वज्जए मुणी ॥ ४१ ॥

१ क. त. किं लुक्कसर. २ क. बहुनिव्वडिमा फला. ३ अ. क. तद्देवोमहीओ.
 ४ अ. हटा च वट्ठ. ५ अ. थिरा च ऊसट्ठा इ य, स थिराओ ऊसट्ठा वि य.
 ६ क. स. सुत्तिथि त्ति ७ स. पणियट्ठ त्ति य तेणग, च. पणियट्ठे त्ति. ८ च.
 बहुसमाणि. ९ अ. क. न प. न ले.

पयत्तपक्कं त्ति य पक्कमालवे

पयत्तछिन्नं त्ति य छिन्नमालवे ।

पयत्तलल्लं त्ति य कम्महेउयं

पहारगाढं त्ति य गाढमालवे ॥ ४२ ॥

१सच्चुक्कसं परगं वा अउलं नात्थि एरिसं ।

अचाक्कियमवत्तत्वं आचियत्तं चैव नो वए ॥ ४३ ॥

सच्चमेयं वइस्सामि सच्चमेयं ति नो वए ।

२अणुवीइ सत्वं ३सत्त्वत्थ एवं भासेज्ज पन्नवं ॥ ४४ ॥

४सुक्कीयं वा सुविक्कीयं अकिज्जं किज्जमेव वा ।

इमं गेण्ह इमं मुअ पणियं नो वियागरे ॥ ४५ ॥

अप्पगघे वा महगघे वा ५कए ह्या विक्रए वि वा ।

पणियठ्ठे समुप्पन्ने अणवज्जं वियागरे ॥ ४६ ॥

तहेवासंजयं धीरो आस एहि करेहि वा ।

६सय, चिठ्ठ, वयाहि त्ति नेवे भासेज्ज पन्नवं ॥ ४७ ॥

बहये इमे असाहू लोए वुच्चंति साहुणो ।

न लवे असाहुं साहुं त्ति साहुं साहुं त्ति आलवे ॥ ४८ ॥

नाणदंसणसेपघं संजमे य तवे रयं ।

एवंगुणसमाउत्तं संजयं साहुमालवे ॥ ४९ ॥

देवाणं ७मणुयाणं च तिरियाणं च वुग्गहे ।

८अमुयाणं जओ होउ मा वा ९होउ त्ति नो वए ॥ ५० ॥

वाओ वुठ्ठं य सीउण्हं खेमं धायं सिवं ति वा ।

कया णु होज्जा पयाणि मा वा १०होउ त्ति नो वए ॥ ५१ ॥

तहेव मेहं ११य णहं य माणवं

न देव देव त्ति गिरं वएज्जा ।

संमुच्छिण उन्नए १२या पओए

वएज्ज या १३वुठ्ठ बलाहग त्ति ॥ ५२ ॥

१४अन्तलिक्ख त्ति णं वृया गुज्जाणुचारिय त्ति य ।

रिद्धिमंतं नरं दिस्स रिद्धिमंतं ति आलवे ॥ ५३ ॥

१ घ. मथु प्रसं. २ अ. अणुविअ, घ. अणुविहि. ३ क. सच्चत्थं. ४ ग. घ. सुचिंयं. ५ अ ग क ए व. ६ घ. सत्वं. ७ ग. माणुयाणं घ. प. मणुयाणं ८ ग. घ. अमुयाणं. ९ अ होज्जा ति. १० ग. घ. णहं घ. ११ क. ग. घ. दा पओर. १२ क. ग. घ. वुठ्ठे बलाहग ति. १३ अ. ग. अंतलिक्खे ति.

तहेव सावज्जणुमोयणी गिरा
 ओहारिणी जा य ^१परोवघाइणी ।
 से ^२कोह लोह भयसा व माणवो
 न हासमाणो वि गिरं वणज्जा ॥ ५४ ॥
 सवक्कसुद्धिं समुपेहिया मुणी
 गिरं च इहं परिवज्जण सया ।
 मियं अइहं ^३अणुवीइ भासाए
 सयाण मज्झे लहई पसंसणं ॥ ५५ ॥
^४भासाए दोसे य गुणे य जाणिया
 तीसे य इहे परिवज्जण सया ।
 छसु संजण सामणिण सया जण
 वणज्ज बुद्धे हियमाणुलोमियं ॥ ५६ ॥
 परिकवभासी सुसमाहिइंविण
 चउक्कसायावगण अणिस्सिण ।
 स निदुणे ^५धुत्तमलं पुरेकड
 आराहण लोममिणं तहा परं ॥ ५७ ॥ त्ति वेमि ॥
 ॥ सत्तमं सुवक्कसुद्धी अञ्जयणं समत्तं ॥

॥ अट्टममज्झयणं ॥

^६आयारपणिहिं लद्धं जहा कायव्व भिक्खुणा ।
 तं मे उदाहरिस्सामि आणुपुद्धिं सुणेह मे ॥ १ ॥
 पुहवि दम अगणि ^७मारुय तणरुक्ख सव्वीयगा ।
 तसा य पाणा ^८जीव त्ति इइ वुत्तं महेसिणा ॥ २ ॥
 तेसि अच्छणजोएण भिच्चं होयव्वयं सिया ।
 मणसा काय वक्कण एवं ^९भवइ ^{१०}सजण ॥ ३ ॥
 पुहविं भित्तिं सिलं लेलुं नेव भिन्दे न संलिहे ।
 तिविहेण करणजोएण संजण सुसमाहिण ॥ ४ ॥

१ क परोवघायणी २ अ घ कोहलोहभयसावसावमाणओ, स कोहलोहा
 भयसा ३ क अणुवीय ४ क भासाइ ५ स च धुण्णमल ६ स आयारपणिहिं
 ७ च वाऊ ८ अ जविनि, स जीवुत्ति ९ स घ हवइ १० अ सजमे,

१ सुद्धपुटवीए न १ निसीए ३ ससरक्खम्मि य आसणे ।
 पमज्जिच्च निसीएज्जा जाइत्ता जस्स उगगहं ॥ ५ ॥
 सीओदगं न सेवेज्जा सिल्लवुहुं हिमाणि य ।
 उस्सिणोदगं तत्तफासुयं पडिगाहेज्ज संजए ॥ ६ ॥
 उदउल्लं अप्पणो कायं नेव पुंछे न संलिहे ।
 समुप्पेहं तहाभूयं नो णं संघट्टए मुणी ॥ ७ ॥
 १ इंगालं अगणिं अच्चि अलायं वा सजोइयं ।
 न उंजेज्जा न घट्टेज्जा नो णं नित्वावए मुणी ॥ ८ ॥
 तालियंटेण पत्तेण साहाविहुयणेण वा ।
 न वीएज्जप्पणो कायं बाहिरं वा वि पोगगलं ॥ ९ ॥
 तणरुक्खं न छिंदेज्जा फलं मूलं च कस्सइ ।
 आमगं विविहं वीयं मणसा वि न पत्थए ॥ १० ॥
 गहणेसु न चिहेज्जा वीएसु हरिएसु वा ।
 उदगंमि तहा निच्चं उत्तिगपणमेसु वा ॥ ११ ॥
 तसे पाणे न हिंसेज्जा घाया अदुव कम्मणा ।
 उवरओ सच्चभूएसु पासेज्ज विधिहं जगं ॥ १२ ॥
 अट्ट सुहुमाइं पेहाए जाइं जाणित्तु संजए ।
 द्याहिगारी भूएसु आस चिट्ठ सएहि वा ॥ १३ ॥
 १ कयराइं अट्ट सुहुमाइं जाइं पुच्छेज्ज संजए ।
 इमाइं ताइं महावी आइक्खेज्ज वियक्खणे ॥ १४ ॥
 सिणेहं पुप्फसुहुमं च पाणुत्तिहं तहेव य ।
 पणगं वीय हरियं च अट्टसुहुमं च अट्टम ॥ १५ ॥
 एवमेयाणि जाणिस्ता सच्चभायेण संजए ।
 १ अप्पमत्ते जए निच्चं सत्विदियसमाहिण ॥ १६ ॥
 ध्रुवं च पटिलेहेज्जा जोगसा पायकम्बलं ।
 सज्जमुच्चारभूमिं च संथारं अइवासणं ॥ १७ ॥
 उच्चारं पासवणं रोले सिंघाण जहियं ।
 फासुयं पडिलेहिता परिद्धायेज्ज संजए ॥ १८ ॥
 पविसत्तु परागारं पाणत्ता भोयणस्स वा ।
 जयं चिट्ठे मियं भासे न य रुजेसु मणं करं ॥ १९ ॥

१ अ सुद्धपुट्ठी, २ प सुद्धपुट्ठी. ३ क न ग प. तिसिर. १ अ. प.
 ससरक्खम्मि आसणे, क ममापणे प ४ न इंगालि ५ क. स ग प वोरख
 अप्पणो ६ अ पुक्खे अयं त्थोहो न दृश्यते. ७ क. प. अपमत्तो.

वहुं सुणेइ कण्णेहिं वहुं अच्छीहिं 'पेच्छइ ।
 न य दिठ्ठं सुयं सव्वं भिक्खू अक्खमाउमरिहइ ॥ २० ॥
 सुयं वा जइ वा दिठ्ठं न 'लवेज्जीवघाइय ।
 न य 'केण उवाएणं गिहिजोगं समायरे ॥ २१ ॥
 निट्ठाणं रसनिज्जुद्ध भद्दग पावणं ति या ।
 पुट्ठो वा वि अपुट्ठो वा लाभालाभं न निट्ठिसे ॥ २२ ॥
 न य भोयणम्मि गिद्धो चरे उल्लं 'अयपिरा ।
 अफासुयं न भुंजेज्जा कीयमुद्देसियाहइ ॥ २३ ॥
 सन्निहिं च न कुव्वेज्जा अणुमायं पि संजए ।
 मुहाजीवी असव्वदे 'हवेज्जा जगनिस्सिए ॥ २४ ॥
 ल्हवित्ती सुसलुट्ठे अप्पिच्छे 'सुहरे सिया ।
 आसुरत्तं न गच्छज्जा सोच्चाण जिणसासणं ॥ २५ ॥
 कण्णसोक्खेहिं सद्देहिं 'पेमं नाभिनिवेसए ।
 दारुण कक्कसं फास काएण अहियासए ॥ २६ ॥
 लुह पियासं दुस्सेज्जं सीउण्हं अरई भयं ।
 अहियासे अव्वहिओ 'देहदुक्ख महाफल ॥ २७ ॥
 अत्थगयमि आइच्चे पुरत्था य अणुगए ।
 आहारमइय सव्वं मणसा वि न पत्थए ॥ २८ ॥
 'अर्त्तिणे अचवले अप्पभासी मियासणे ।
 हवेज्ज उयरे दन्ते थोवं लद्धं न खिसए ॥ २९ ॥
 'न बाहिर 'परिभवे अत्ताण न समुक्खसे ।
 सुयलाभे न मज्जेज्जा जच्चा 'तवासि वुद्धिए ॥ ३० ॥
 से जाण अजाण वा कट्ठु आहम्मिय पय ।
 संवरे खिप्पमप्पाण वीर्यं तं न समायरे ॥ ३१ ॥
 अणाथार परक्कम्म नेय गूहे न निण्हवे ।
 सुइ सया वियडभावे असंसत्ते जिज्ञादिए ॥ ३२ ॥
 अमोह वयण कुज्जा आयरियस्स महप्पणो ।
 तं परिगिज्झ वायाए कम्ममुणा उववायए ॥ ३३ ॥

१ क पिउड्ढं; स पिच्छए २ स लविज्जा उव०, घ लविज्जीव० ३ स
 घ नेण उवाएण अ क केणइ उवाएण ४ स अयपिरे ५ अ हविज्ज जोग
 निरितए, क स हविज्ज जग० ६ अ भुभरे ७ य वेम्म ८ च अहियानए ९
 अ स ग देहे दुक्ख १० अ अविभेण अचवले अप्पभासी मियासणे ११ ३
 न य बाहिर १२ घ परिभवे, च परिहरे १३ क तदस्तिवुद्धिए

अधुवं जीवियं नच्चा सिद्धिमग्गं वियाणिया ।
 विणियट्ठेज्ज भोगेसु आउं परिमियमप्पणो ॥ ३४ ॥
 वलं थामं च पेहाए सद्धमारोगमप्पणो ।
 'खेत्तं कालं च विन्नाय' तहप्पाणं 'न जुंजए ॥ ३५ ॥
 जरा जाव न 'पीलेइ वाही जाव न बहुइ ।
 जाविदिवा न हायंति ताव धम्मं समायरे ॥ ३६ ॥
 कोहं माणं च मायं च लोभं च पाववट्ठणं ।
 वमे चत्तारि 'दोसे उ इच्छंतो हियमप्पणो ॥ ३७ ॥
 कोहो पीइं पणासेइ माणो विणयनासणो ।
 माया मित्ताणि नासेइ लोभो सत्त्वविणासणो ॥ ३८ ॥
 उवसमेण हणे कोहं माणं मद्वया जिणे ।
 मायं चज्जवभावेणं लोभं 'संतोसओ जिणे ॥ ३९ ॥
 कोहो य माणो य अणिग्गहीया माया य लोभो य पवहुमाणा ।
 चत्तारि एए कसिणा कसाया सिंचंति मूलाइं पुणवभवस्स ॥ ४० ॥
 राइणिणसु विणयं पउंजे 'धुवसीलं सययं न हायइज्जा ।
 'कुम्मो एव अट्ठीणपलीणगुत्तो परक्कमेज्जा तवसंजमम्मि ॥ ४१ ॥
 निदं च न बहु मत्तेज्जा सप्पहासं विवज्जए ।
 मिहोक्कहारिं न रमे सज्झायम्मि रओ सया ॥ ४२ ॥
 जोगं च समणधम्मम्मि जुंजे अणउसो धुवं ।
 जुत्तो य समणधम्मम्मि अट्ठं लट्ठइ अणुत्तरं ॥ ४३ ॥
 इहलीगपारत्तहियं जेणं गच्छइ सोग्गइं ।
 'वहुसुयं पज्जुवासेज्जा पुच्छेज्जत्थाविणिच्छयं ॥ ४४ ॥
 हत्थं पायं च कायं च पाणिहाय जिइंदिए ।
 अट्ठीणगुत्तो निसिण सगासे गुरुणो मुणी ॥ ४५ ॥
 न पक्खओ न पुरओ नेय किच्चाण पिठ्ठओ ।
 न य ऊरुं समासज्जा चिट्ठेज्जा गुरुणन्तिए ॥ ४६ ॥
 अपुच्छिओ न भासेज्जा भासमाणस्स अन्तरा ।
 पिठ्ठिमंसं न खाएज्जा मायामोसं विउज्जए ॥ ४७ ॥

१ क. स प य. मित्त २ य तह अणाय ३ अ. क प य. निजुजए.
 अ. निओणए ४ न पीलेइ. ५ स दोमाइ, प. दोमे अ ६ अ. य संतुट्ठिए. ७
 स प. च धुग्गीलव. ८ क. पुग्गु वर; च कुम्मे एव ९ य. वरुग्गुव.

अप्पत्तिं जेण सिया आसु कुप्पेज्ज या परो ।
 सत्त्वसो तं न भासेज्ज भासं आहियगामिणिं ॥ ४८ ॥
 दिट्ठं मियं असंदिद्धं पडिपुण्णं चियंजियं ।
 अयंपिरमणुव्विगं भासं नासिर अत्तवं ॥ ४९ ॥
 आयारपत्तिधरं दिट्ठिवायमहिज्जगं ।
 'वडविकसलियं नच्चा न तं उवहसे मुणी ॥ ५० ॥
 नक्खत्तं सुमिणं जोगं निमित्तं मन्तभेसजं ।
 गिहिणो तं न आइक्खे भूयाहिगरणं पयं ॥ ५१ ॥
 अत्तं पगडं 'लयणं भएज्जा सयणासणं ।
 उच्चारभूमिसंपन्नं इत्थीपसुवियज्जियं ॥ ५२ ॥
 विवित्ता य भवे सेज्जा नारीणं न लवे कहं ।
 गिहिसंथवं न कुज्जा कुज्जा साह्वहिं संथवं ॥ ५३ ॥
 जहा कुक्कुडपोयस्स निच्चं कुललओ भयं ।
 एवं खु वंभयारिस्स इत्थीविग्गहओ भयं ॥ ५४ ॥
 चित्तमिस्सि न निज्जाए नारिं वा सुअलंकियं ।
 भक्खरं पिय दडुणं दिट्ठि पडिस्समाहरे ॥ ५५ ॥
 'हत्थपायपडिच्छिन्नं कण्णनासाविकाप्पियं ।
 आवि वाससइं नारिं वंभयारी विवज्जए ॥ ५६ ॥
 विभूसा इत्थिसंस्तगी 'पणीयरसभोयणं ।
 नरस्सत्तगवेसिस्स विसं तालउड जहा ॥ ५७ ॥
 अंगपच्चंगसंठाणं चारुहवियपहियं ।
 इत्थीणं तं न निज्जाए कामरागवियदुणं ॥ ५८ ॥
 विसपसु मणुत्तेसु पेमं नाभिनिवेसए ।
 अणित्थं तेसिं विन्नाय परिणामं 'पोग्गलाण य ॥ ५९ ॥
 पोग्गलाण परीणामं तेसिं नच्चा जहा तथा ।
 विणीयतण्हो विहरे 'सीईभूषण अप्पणा ॥ ६० ॥
 जाए सद्धाए निक्खंतो परियायट्ठाणमुत्तमं ।
 तमेव अणुपालेज्जा गुणे आयरियसम्मए ॥ ६१ ॥

१ च वडविकसलियं २ अ प च लेण ३ स च हत्थपायपडिच्छिन्नं.

४ स. प च वाससयं. ५ क. प च पणीय ६ च पेम्म ७ थ तेसु. ८ क. पुग्गलाण य ९ च सीयभाषेण.

तयं चिमं संजमजोगयं च
 सज्झायजोगं च सया 'अहिक्खए ।
 सूरं च सेणाए समत्तमाउहे
 अलमप्पणो होइ अलं परेसि ॥ ६२ ॥
 सज्झायसज्झाणरयस्स ताइणो
 अपावभावस्स 'तवे रयस्स ।
 विसुज्झई 'अ से मलं पुरेकडं
 समीरियं रुपमलं व जोइणा ॥ ६३ ॥
 से तारिसे दुक्खसहे जिइंदिए
 सुएण जुत्ते अममे अकिंचणे ।
 विरायई कम्मघणाम्मि अवगए
 कासिणम्मपुडावगमे व चन्दिमे ॥ ६४ ॥ त्ति वामि ॥
 ॥ अट्ठमं आयारप्पणिही अज्झयणं समत्तं ॥

॥ णवममज्झयणं-पढमो उद्देमओ ॥

थंभा व कोहा व मयप्पमाया
 'गुरुस्सगाए विणयं न सिक्खे ।
 सो चेव ऊ तस्स अमूइमायो
 फलं व कीयस्स वहाय होइ ॥ १ ॥
 जे यावि 'मंदं त्ति गुरुं विइत्ता
 दहरे इमे अप्पसुए त्ति नद्या ।
 हीलेति मिच्छं पडिवज्जमाणा
 करेति आसायण ते गुरुणं ॥ २ ॥
 पगईए मंदा वि 'भरंति ण्णे
 दहरा वि य जे सुयट्ठोययेया ।
 आयारमंता गुणसुद्धियप्पा
 जे हीलिया सिहिरिय भास खुज्जा ॥ ३ ॥

जे यावि नागं डहरं ति नद्या
 आसायण से 'अहियाय होइ ।
 पवारियं पि हु हीलयंतो
 नियच्छई जाइपहं खु मंदे ॥ ४ ॥
 'आसीविसो यावि परं सुरुहो
 किं 'जीवनासाओ परं न कुज्जा ।
 आयरियपाया पुण अप्पसन्ना
 अबोहिआसायण नत्थि मोक्खो ॥ ५ ॥
 जो पावगं जलियमवक्खमेज्जा
 आसीविसं वा वि हु कोवणज्जा ।
 जो वा विसं खायइ 'जीवियद्धी
 एसोवमासायणया गुरुणं ॥ ६ ॥
 सिया हु से 'पावय नो डहेज्जा
 आसीविसो वा कुविओ न भक्खे ।
 सिया विसं हालहलं न मारे
 न यावि मोक्खो गुरुहीलणाए ॥ ७ ॥
 जो पव्वयं सिरसा 'भित्तुमिच्छे
 सुत्तं व सीहं पडिबोहणज्जा ।
 जो वा दए सत्तिअग्गे पहारं
 एसोवमासायणया गुरुणं ॥ ८ ॥
 सिया हु सीसेण गिरिं पि भिंदे
 सिया हु सीहो कुविओ न भक्खे ।
 सिया न भिंदेज्ज व सत्तिअग्गं
 न यावि मोक्खो गुरुहीलणाए ॥ ९ ॥
 आयरियपाया पुण अप्पसन्ना
 'अबोहिआसायण नत्थि मोक्खो ।
 तम्हा अणावाहसुहाभिकंखी
 गुरुप्पसायाभिमुहो रमेज्जा ॥ १० ॥

१ च अहियाइ. २ क. आसिविसो वावि. ३ स च. जीवनासाउ; क.
 जीवियनासा ४ अ. जीवमदं. ५ क. च. पावण नो डहेज्जा. ६ स. च.
 भित्तुमिच्छे ७ अ क. अबोहिआसायण.

जहाहियग्गी जलणं नमंसे
 नाणाहुईमंतपयाभिसिंतं ।
 एयायरियं उवचिठ्ठणज्जा
 अणंतनाणोदगओविं संतो ॥ ११ ॥

जस्संतिण धम्मपयाइं सिक्खे
 तस्संतिण वेणइयं पडंजे ।
 सक्कारण सिरसा पंजलीओ
 कायगिरा भो मणसा य निच्चं ॥ १२ ॥

लज्जा दया संजम वंमचेरं
 कल्लाणभागिस्स विसोहिठ्ठाणं ।
 जे मे गुरू सययमणुसासयंति
 ते हं गुरू सययं पूययामि ॥ १३ ॥

जहा निसंते तवणाच्चिमाली
 पभासई केवलभारहं नु ।
 एयायरिओ सुयसीलबुद्धिण
 विरायई सुरमज्जे व ईवो ॥ १४ ॥

जहा ससी कोमुइजोगजुत्त
 नक्खत्ततारागणपरिवुडप्पा ।
 खे सोहई विमले अब्भमुक्के
 एयं गणी सोहई भिक्खुमज्जे ॥ १५ ॥

महागरा आयरिया महेसी
 समाहिजोगे सुयसीलबुद्धिण ।
 संपाविउकामे अणुत्तराई
 आराहण तोसण धम्मकामी ॥ १६ ॥

सोत्त्वाण मेहाविस्सुमासियाई
 सुस्सूसण आयरियप्पमत्तो ।
 आराहइत्ताण गुणे अणेगे
 सो पायई सिद्धिमणुत्तरं ॥ १७ ॥ ति वोमि ॥

॥ णयमअज्झयणरस विणयसमाहीण पटमो उद्देसओ समत्तो ॥

॥ णवममज्झयणं-वीओ उद्देसओ ॥

मूलाओ खंधप्पमवो इमस्स

संधाउ पच्छा समुवांति साहा ।

साहप्पसाहा विरुहंति पत्ता

तओ य से पुप्फ फलं रसो य ॥ १ ॥

एवं धम्मस्स विणओ मूलं परमो से मोक्खो ।

जेण किंत्ति सुयं^१ सिग्धं निस्सेसं चाभिगच्छइ ॥ २ ॥

जे य चंडे मिण थद्वे दुव्वाइ^२ नियडी सटे ।

वुज्झइ से अविणीयप्पा फलं सोयगयं जहा ॥ ३ ॥

विणयं पि जो उवाएण चोइओ कुप्पइ नरो ।

दिदं सो सिरिमेज्जन्ति वंदेण पडिसेहए ॥ ४ ॥

तहेव अविणीयप्पा उववज्झा हया गया ।

दीसंति इहमेहंता अभियोगमुवाहिया ॥ ५ ॥

तहेव सुविणीयप्पा उववज्झा हया गया ।

दीसंति सुहमेहंता इहं पत्ता महायसा ॥ ६ ॥

तहेव अविणीयप्पा लोगंसि नरनारिओ ।

दीसंति इहमेहंता छाया ते विगल्लिदिया ॥ ७ ॥

वंडसत्थपरिजुण्णा^३ असद्वमवयणोहि य ।

कलुणा विवज्जंदा^४ खुप्पिवासापरीगया ॥ ८ ॥

तहेव सुविणोयप्पा लोगंसि नरनारिओ ।

दीसंति सुहमेहंता इहं पत्ता महायसा ॥ ९ ॥

तहेव अविणीयप्पा देवा जक्खा य गुज्झगा ।

दीसंति इहमेहंता आभियोगमुवाहिया ॥ १० ॥

तहेव सुविणीयप्पा देवा जक्खा य गुज्झगा ।

दीसंति सुहमेहंता इहं पत्ता महायसा ॥ ११ ॥

जे आयरियउवज्झायाणं सुस्सूसावयणंकरा ।

तेसिं सिक्खा पयहंति जलासित्ता इव पायवा ॥ १२ ॥

१ अ. ग. च तओ से पुप्फ च फल रसो य । २ न. तथं. ३ क. नियडे.
४ अ. इहं पत्ता. ५ च परिजुण्णा ६ स. च विदग्गटाय. ७ स. प. च.
सुप्पिवासा परीगया. ८ च. आयरियउवज्झायाण.

अप्पण्ठा परंठा वा सिप्पा नेउणियाणि य ।
 मिहिणो उवमोग्गहा इहलोगस्स कारणा ॥ १३ ॥
 जेण वंधं वहं घोरं परिवायं च दारुणं ।
 सिक्खमाणा नियच्छंति जुत्ता ते ललिइंदिया ॥ १४ ॥
 ते वि तं गुरुं पूयंति तस्स सिप्पस्स कारणा ।
 सक्कारेति णमंसन्ति तुहा निद्देसवत्तिणो ॥ १५ ॥
 किं पुण जे सुयग्गाही अणन्तहियकामए ।
 आयरिया जं वए भिक्खू तम्हा तं नाइवत्तए ॥ १६ ॥
 नीयं सेज्जं गइं ठाणं नीयं च आसणाणि य ।
 नीयं च पाए वंदेज्जा नीयं कुज्जा य अजलि ॥ १७ ॥
 संघट्टइत्ता काएणं तहा उवहिणामयि ।
 खमेह अवराहं मे वएज्ज न पुणो ति य ॥ १८ ॥
 दुग्गओ वा पओएणं चोइओ वहई रहं ।
 एवं दुवुद्धि किच्चाणं वुत्तो वुत्तो पकुव्वइ ॥ १९ ॥
 आलयते लवंते वा न निसेज्जाए पडिस्सुणे ।
 मोत्तूणं आसणं धीरो सुस्सूसाए पडिस्सुणे ॥ २० ॥
 कालं छंदोवयारं च पडिलेहिताण हेउहिं ।
 तोहिं तेहिं उवाएहिं तं तं संपडिवायए ॥ २१ ॥
 विवत्ती अविणीयस्स संपत्ती विणियस्स य ।
 जस्सेयं दुहओ नार्यं सिक्खं से अभिगच्छइ ॥ २२ ॥

जे यावि चण्ढे भइइड्डिगारवे

पिसुणे नरे साहस हीणपेसणे ।

अविद्धधम्मे विणए अकोविए

असंविभागी न हु तस्स मोक्खो ॥ २३ ॥

णिद्देसवत्ती पुण जे गुरुणं

सुयत्थधम्मा विणयमि कोविया ।

तरिन्तु तं ओहमिण दुरुत्तर

खविन्तु कम्मं गइमुत्तमं गय ॥ २४ ॥ ति वेमि ॥

णयमअज्झयणस्स विणयसमाहीए विइओ उद्देसगो समत्तो ।

१ क इति पुणो जे, न प इति पुण जे २ ग नीया व ३ अ असणाणि
 ४ अ पओणेण ५ अ न निग्गेह, ग न निशिज्जाण, प न निमग्गार ६ ११
 मोत्तूण, प मुत्तूण ७ अ क तेण तेण उवाएहिं, स प तेण तेण उवाएण ८ अ
 स भपइदि

॥ णवममञ्जयणं तद्दओ उद्देसओ ॥

आचरियगिमिवाहियग्गी

सुस्तूसमाणो पडिजागरिज्जा ।

आलोइयं इंगियमेव नच्च

जो छन्दमाराहयई स पुज्जो ॥ १ ॥

आचारमत्ता विणयं पउंजे

सुस्तूसमाणो परिगिज्झ वक्कं ।

जहोवइदं अभिकंखमाणो

गुरुं तु नासाययई स पुज्जो ॥ २ ॥

राशणिणसु विणयं पउंजे

डहरा वि य जे परियायजिद्धा ।

नीयत्तणे घट्टइ सच्चवाई

ओपायवं वक्ककरे स पुज्जो ॥ ३ ॥

अन्नायउल्लं चरई विसुद्धं

जवणट्टया समुयाणं च निच्चं ।

अलद्धयं नो परिदेवणज्जा

लद्धं न विकंथयई स पुज्जो ॥ ४ ॥

संथारसेज्जासणभत्तपाणे

अप्पिच्छया अइलाभे वि सते ।

जो एवमप्पाणाभितोसणज्जा

संतोसपाहचरण स पुज्जो ॥ ५ ॥

सक्का सहेउं आसाइ कंटया

अओमया उच्छहया नरेणं ।

अणासए जो उ सहेज्ज कंटए

वईमए कण्णसरे स पुज्जो ॥ ६ ॥

मुहुत्तदुक्खा उ हवन्ति कंटया

अओमया ते वि तओ सुउद्धरा ।

१ गुरुं तु नासाययई २ अ रावणणसु, क स घ रावणिणसु ३ अ घ-
णिणट्टणे, क ग नियत्तणे ४ अ घ सच्चवाइ ५ अ चए ६ अ विकंथयई, प-
व विकंथयई ७ च अप्पाणमभि ८ क च आसाए, ग आसाय ९ घ हु, १०
अ स सुउद्धरा

वायादुरुत्ताणि दुरुद्धराणि
 वेराणुबंधीणि 'महदभयाणि ॥ ७ ॥
 समावयंता वयणाभिघाया
 कण्णं गया 'दुम्माणियं जणंति ।
 धम्मो ति किच्चा परमग्गसूरे
 जिहंदिए जो 'सहई स पुज्जो ॥ ८ ॥
 अवण्णवायं च परंमुहस्स
 पच्चक्खओ पडिणीयं च भासं ।
 ओहारिणि अप्पियकारिणि च
 भासं न भासेज्ज सया स पुज्जो ॥ ९ ॥
 अलोलुए 'अक्कुहए अमाई
 अपिसुणे यावे अदीणावित्ती ।
 नो भावए नो वि य भावियप्पा
 अकोउह्ले य सया स पुज्जो ॥ १० ॥
 गुणेहि साहू, 'अगुणेहिऽसाहू
 'गिण्हाहि साहूगुण मुद्धऽसाहू ।
 'वियाणिया अप्पगमप्पणं
 जो रागदोसोहिं समो स पुज्जो ॥ ११ ॥
 सहेव ढहरं व महलगं वा
 इत्थी पुमं पव्वइयं गिहिं वा ।
 नो हीलए नो वि य त्सिएज्जा
 थंभं च कोहिं च चए स पुज्जो ॥ १२ ॥
 जे माणिया सययं माणयंति
 'जत्तेण कल्लं य निवेसयंति ।
 ते माणए माणरिहे तवस्सी
 जिहंदिए सच्चरण स पुज्जो ॥ १३ ॥
 तेसिं गुरुणं गुणसागराणं
 साच्च्याणु मेहावि सुभासियाइ ।

चरे मुणी पंचरण तिगुत्तो

चउक्कसायावमण स पुज्जो ॥ १४ ॥

गुरुमिह सययं पडियरिय मुणी

जिणवयनिउणे अभिगमकुसले ।

धुणिय रयमलं पुरेकडं

भासुरमउलं गइं गय ॥ १५ ॥ त्ति वेमि ॥

॥ णवमअज्झयणस्स विणयसमाहीण तइओ उद्देसओ समत्तो ॥

॥ णवमअज्झयणं-चउत्थो उद्देसओ ॥

सुयं मे आउसं तेणं भगवया एवमक्खायं । इह खलु थेरेहिं

भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा पणत्ता ॥ १ ॥

कयरे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा

पणत्ता ॥ २ ॥

इमे खलु ते थेरेहिं भगवंतेहिं चत्तारि विणयसमाहिट्ठाणा

पणत्ता । तं जहा । विणयसमाही, सुयसमाही, तवसमाही,

आयारसमाही ॥ ३ ॥

विणए सुए तवे य आयारे णिच्च पंडिया ।

अभिरामयंति अप्पाणं जे भवंति जिइंदिया ॥ ४ ॥

चउट्ठिहा खलु विणयसमाही भवइ । तं जहा । अणुसासि-

ज्जन्तो सुत्सुत्तइ, सम्मं सपडियज्जइ, वेयमाराहइ, न य भवइ

अत्तसंपगाहिण चउत्थं पयं भवइ । भवइ य एत्थ सिलोगो ॥ ५ ॥

पेहेइ हियाणुसासणं सुत्सुत्तइ तं च पुणो अहिट्ठए ।

न य माणमएण मज्जइ विणयसमाही आययट्ठिए ॥ ६ ॥

चउट्ठिहा खलु सुयसमाही भवइ । तं जहा । सुयं मे भविस्सइ

त्ति अज्झाइयव्वं भवइ, एगग्गाचित्तो भविस्सामि त्ति अज्झाइयव्वं

भवइ, अप्पाणं ठावइस्सामि त्ति अज्झाइयव्वं भवइ, ठिओ परं

ठावइस्सामि त्ति अज्झाइयव्वं भवइ, चउत्थं पयं भवइ । भवइ य

एत्थ सिलोगो ॥ ७ ॥

१ क स जिणमयनिउणे २ अ क ष च णिच्च ३ अ हवति ४ स.

चउट्ठिइ खलु ५ क स च वेयमाराह ६ क स इत्थ ७ स अज्झाइयव्व.

नाणमेग्गच्चित्तो य ठिओ ठावयई पर ।

सुयाणि य अहिज्जित्ता रओ सुयसमाहिण ॥ ८ ॥

चउत्थिहा खलु तवसमाही भवइ । त जहा । नो इहलोग्गयाए तवमहिठ्ठेज्जा, नो परलोग्गयाए तवमहिठ्ठेज्जा, नो कित्तिण्णसद्द सिलोग्गयाए तवमहिठ्ठेज्जा, नन्नत्थ निज्जरह्ठयाए तवमहिठ्ठेज्जा चउत्थ पय भवइ । भवइ य एत्थ सिलोगो ॥ ९ ॥

विविहगुणतवोरए य निच्च

भवइ निरासए निज्जरह्ठिण ।

तवसा धुणइ पुराणपावग

जुत्तो सया तवसमाहिण ॥ १० ॥

चउत्थिहा खलु आयारसमाही भवइ त जहा । नो इहलो ग्गयाए आयारमहिठ्ठेज्जा, नो परलग्गयाए आयारमहिठ्ठेज्जा, नो कित्तिवण्णसद्दसिलोग्गयाए आयारमहिठ्ठेज्जा नन्नत्थ आरहन्तेहि हेऊहि आयारमहिठ्ठेज्जा चउत्थ पय भवइ । भवइ य एत्थ सिलोगो ॥ ११ ॥

जिणयणरण अत्तित्तिणे

पडिपुण्णाययमाययाहिण ।

आयारसमाहिसिबुडे

भवइ य दत्ते भावसधए ॥ १२ ॥

अभिगम चउरो समाहिओ

सुविसुद्धो सुसमाहियप्पओ ।

विउलहियसुहायह पुणा

कुव्वइ सा पयखममप्पणो ॥ १३ ॥

जाइमरणाउ मुच्चइ

इत्थत्थ च चयाइ सव्वसो ।

सिद्धे वा भवइ सासण

देवा या अप्परए महिह्ठिण ॥ १४ ॥ त्ति वेमि ॥

॥ णयम विणयसमाही अज्झयण समत्त ॥

१ ग क्कथण २ अ ग प इथ ३ अ व म जुत्तो य मया ४
अ व तवसमाहिण ५ ग च आग्गणिण ६ अग्गणिहि ७ अ ग प अत्तित्ते
८ च आपयण ९ अ अभिगम पउरो सुसमाहिओ १० ग इथध पणा
अ व प इथध च यय

॥ दसमं अज्झयणं ॥

'निक्खम्ममाणाय बुद्धवयणे
 णिच्चं चित्तसमाहिओ हवेज्जा ।
 इत्थीण वसं न यावि गच्छे
 वंतं नो पडियायइ जे स भिक्खू ॥ १ ॥
 पुढविं न खणे न खणावए
 सीउदगं न पिण न पियावए ।
 अगणिसत्थं जहा सुनिसियं
 तं न जले न जलावए जे स भिक्खू ॥ २ ॥
 अनिलेण न विण न वियावए
 हरियाणि न छिन्दे न छिन्दावए ।
 धीयाणि सया विवज्जयन्तो
 सच्चित्तं नाहारए जे स भिक्खू ॥ ३ ॥
 वहणं तसथावरणं होइ
 पुढधीतणकटुनिस्सियाणं ।
 तम्हा उद्देसियं न भुंजे
 नो वि णए न पयावए जे स भिक्खू ॥ ४ ॥
 'रोइयनायपुत्तवयणे
 अप्पसमे मन्नेज्ज छप्पि काए ।
 पञ्च य फासे महध्वयाइ
 पञ्चासवसंवरए जे स भिक्खू ॥ ५ ॥
 चत्तारि वमे सया कसाए
 धुवजोगी य हवेज्ज बुद्धवयणे ।
 अहणे निज्जायख्खरथए
 गिहिजोगं परिवज्जए जे स भिक्खू ॥ ६ ॥
 सम्महिट्ठी सया अमूढे
 अत्थि हु नाणे तव सजमे य ।
 तवसा धुणइ पुराणपावगं
 मणवयकायसुसुवुडे जे स भिक्खू ॥ ७ ॥

- १ स प च निक्खम्ममाणाइ २ ख च पडियायिइ ३ अ क च न
 वीं न वीयावए ४ स नाहारयइ ५ अ क प च पुमवितण ६ स रोइ य
 नाय०, ए रोइअनाय० ७ अ क घ च अत्तमे ८ च परिवज्जए स

तहेव असणं पाणमं वा
 विविहं खाइम साइमं लभित्ता ।
 'होही अट्ठो सुण परे वा
 तं न निहे न निहावए जे स भिक्खू ॥ ८ ॥
 तहेव असणं पाणमं वा
 विविहं खाइमसाइमं लभित्ता ।
 छुंदिय साहम्मियाण भुंजे
 भोच्चा सज्झायए य जे स भिक्खू ॥ ९ ॥
 न य वुग्गाहियं कहं कहिज्जा
 न य कुप्पे निहुइंदिए पसंते ।
 संजमधुवजोगजुत्ते
 उवसंते अविहेडए जे स भिक्खू ॥ १० ॥
 जो सहइ 'हु गामकण्टए
 अकोसपहारतज्जणाओ य ।
 भयभेरवसइ सप्पहासे
 समसुहइक्खसहे य जे स भिक्खू ॥ ११ ॥
 पढिमं पडिवाज्जिया मसाणे
 नो 'भाए भयभेरवाइं दिस्स ।
 विविहगुणतवोरए य निच्चं
 न सरीरं चाभिकंसइ जे स भिक्खू ॥ १२ ॥
 असइ योसव्वचत्तदेहे
 अक्खुहे व एए व त्थसिए वा ।
 पुढविसमे गुणी एवेज्जा
 अनियाणं 'अकोउएहे य जे स भिक्खू ॥ १३ ॥
 अभिभूय काएण परीसहाइं
 समुद्धरे जाइपाहाउ अप्पयं ।
 विइत्त जाइमरणं मएअभयं
 तव एए 'सामणिए जे स भिक्खू ॥ १४ ॥

१ न होहि अट्ठो सुण पर वा २ क. हू वाम ३ अ क भीए, स
 भाए. ४ अ क. अकोउएहे जे. ५ न महामयं ६ य सामणिए स

एत्थसंजण पायसंजण
 वायसंजण संजइदिण ।
 अज्झप्परए सुसमाहियप्पा
 सुत्तत्थं च वियाणइ जे स भिक्खू ॥ १५ ॥
 उवाहिम्मि अमुच्छिउण अगिद्धे
 अस्सायउउउं पुलनिप्पुलाए ।
 कयविक्कयससिहिओ धिरण
 सत्त्वसंगावणए य जे स भिक्खू ॥ १६ ॥
 अलोले भिक्खू न रसेसु गिद्धे
 उउं चरे जीविय नाभिकार्या ।
 शद्धिं च सकारण पूयणं च
 चण त्रियप्पा अणिहे जे स भिक्खू ॥ १७ ॥
 न परं वणज्जासि अयं सुसीले
 जेणद्धो सुप्पेज्ज न तं वणज्जा ।
 जाणिय पत्तेय पुण्णपायं
 अत्ताणं न समुक्कसे जे स भिक्खू ॥ १८ ॥
 न जाइमत्ते न य रुमत्ते
 न लाभमत्ते न सुण्ण मत्ते ।
 मयाणि सत्त्वाणि विउज्जयंतं
 धम्मउत्ताणरण य जे स भिक्खू ॥ १९ ॥
 पवेयए अज्जपयं महामुणी
 धम्मे तिओ ठाववइ परं पि ।
 निकरम्म यउजेज्ज सुसीललिद्धं
 न यावि हासंउद्धण जे स भिक्खू ॥ २० ॥
 तं देहवासं अत्तुइ अस्सासयं
 सया चण निउत्तहियहियप्पा ।
 डिइत्तु जाइमरणस्स वधणं
 उवइ भिक्खू अपुणागमं गइं ॥ २१ ॥ ति वेमि ॥
 ॥ साभिक्खू अज्झयणं दसमं समत्तं ॥

१ अ. पुलनिप्पुला; घ. पुलनिप्पुला. २ क न प मत्तिविओरण ३ अ.
 क अलोले. ४ च अणिहे न ५ घ जेज्ज सुप्पेज्ज ६ न च अज्जाय. ७
 घ. हासकुइ ८ न मरण वधणं

तहेअ असणं पाणमं वा
 विविहं खाइम साइमं लमिन्ता ।
 'होही अठ्ठो सुए परे वा
 तं न निहे न निहावए जे स भिक्खू ॥ ८ ॥
 तहेअ असणं पाणमं वा
 विविहं खाइमसाइमं लमिन्ता ।
 छांदिय साहम्मियाण भुंजे
 मोच्चा सज्झायए य जे स भिक्खू ॥ ९ ॥
 न य वुग्गाहियं कहं काहिज्जा
 न य कृप्पे निहुइंदिए पसंने ।
 संजमवुयजोगजुत्ते
 उवसंते अविहेइए जे स भिक्खू ॥ १० ॥
 जो सहइ 'हु गामकण्डए
 अक्कोसपहारतज्जणाओ य ।
 मयभेरवसइ सप्पहासे
 समसुहइउत्तसहे य जे स भिक्खू ॥ ११ ॥
 पडिभं पडिवज्जिया मत्ताणे
 नो 'भाए मयभेरवाई दिस्स ।
 विविहगुणतरोए य निच्चं
 न सरीरं चामिकेखइ जे स भिक्खू ॥ १२ ॥
 असइ योसद्वचत्तदेहे
 अक्खुट्ठे य हए य तूत्तिए वा ।
 पुटाविसम मुणी हवेज्जा
 अनियाण 'अकोउहल्ले य जे स भिक्खू ॥ १३ ॥
 अभिमूय काएण परीसहाइं
 समुद्धरे जाइमहाउ अप्पयं ।
 विइत्तु जाइमरणं महम्मयं
 तव ए 'सामणिए जे स भिक्खू ॥ १४ ॥

१ स होइइ अठ्ठो तए पर दा २ क हू काम ३ अ क फी, स फ
 भाए ४ अ क. अक्कोउहल्ले जे ५ स महान ६ च सामणिए स

हत्थसजण पायसजण
 वायसजण सज्जद्विण ।
 अज्झप्परण सुसमाहियप्पा
 सुत्तथं च वियाणइ जे स भिक्खू ॥ १५ ॥
 उवाहिम्मि अमुच्चिट्ठण अगिद्धे
 अच्चायउत्तु पुलनिप्पुलाण ।
 १ कयविक्रयसच्चिहिओ विरण
 सत्त्वसगावगण य जे स भिक्खू ॥ १६ ॥
 २ अलोले भिक्खू न रसेसु गिद्धे
 उत्त चरे जीविय नाभिकही ।
 इहि च सकारण धूयण च
 चण त्रियप्पा ३ अणिहे जे स भिक्खू ॥ १७ ॥
 न पर वणज्जासि अय कुसीले
 ४ जेणत्तो कुप्पेज्ज न त वणज्जा ।
 जाणिय पत्तेय पुण्णपाय
 अत्ताण न समुक्कत्ते जे स भिक्खू ॥ १८ ॥
 न जाइमत्ते न य रुमत्ते
 न लाभमत्ते न सुण्ण मत्ते ।
 मयाणि सव्याणि विवज्जयतो
 धम्मज्झाणरण य जे स भिक्खू ॥ १९ ॥
 पवेयए ५ अज्जयय महामुणी
 धम्मे ठिओ ठाययई पर पि ।
 भिक्खम्म वज्जेज्ज कुसीललिङ्ग
 न यावि ६ हासकुट्टण जे स भिक्खू ॥ २० ॥
 त देहवास असुइ असासय
 सया चण निच्चहियद्वियप्पा ।
 ७ उिदित्तु ८ जाईमरणस्स वधण
 उवइ भिक्खू अपुणागम गइ ॥ २१ ॥ ति वेमि ॥
 ॥ सभिक्खू अज्झयण दसम समत्त ॥

१ अ पुलनिप्पुलाइ य पुलनिप्पुलाइ २ क स य सनिहिओवरण ३ अ
 क अलोले ४ च अणिहे स ५ च जेणत्त कुप्पेज्ज ६ स च अज्जयय ७
 च हासकुट्टण ८ स मरण समधग

॥ रइवका चूलिया पढमा ॥

इह खलु भो पवइएणं उप्पन्नदुक्खेणं संजमे अरइसमावन्नचि-
त्तेणं ओहाणुप्पेहिणा अणोहाइएणं चेव हयरस्सिगयंकुसपोयपडा-
गारभूयाइ^१ इमाइं अठारस ठाणाइं सम्मं संपडिलेहियव्वाइं भवन्ति ।
तं जहा ।

हं भो दुस्समाए दुप्पजीवी ॥ १ ॥

लहुस्सगा^२ इत्तरिया गिहीणं कामभोगा ॥ २ ॥

भुज्जो य^३ सायवहुला मणस्सा ॥ ३ ॥

इमं च मे दुक्खं न चिरकालोवहाइ भविस्सइ ॥ ४ ॥

ओमजणपुरकारे ॥ ५ ॥

वंतस्स य^४ पडियाइयणं गिहीणं ॥ ६ ॥

अहरगइवासोवसंपया ॥ ७ ॥

दुल्लभे खलु भो गिहीणं धम्मे गिहिवासमज्झे वसंताणं ॥ ८ ॥

आयंके से वहाय होइ ॥ ९ ॥

संकप्पे से वहाय होइ ॥ १० ॥

सोवक्केसे^५ गिहिवासे निरुवक्केसे परियाए ॥ ११ ॥

वंधे^६ गिहिवासे मोक्खे परियाए ॥ १२ ॥

सायज्जे^७ गिहिवासे अणवज्जे परियाए ॥ १३ ॥

वहुसाहारणा गिहीणं कामभोगा ॥ १४ ॥

पत्तयं पुण्णपाव ॥ १५ ॥

अणिच्चे खलु भो मणयाण जीविण कुसग्गजलबिंदुचंचले ॥ १६ ॥

वहुं च खलु पावं कम्मं पगडं ॥ १७ ॥

पावाणं च खलु भो कडाणं कम्माणं पुट्ठिं दुच्चिण्णाणं
दुप्पडिक्कंताणं^८ वेयइत्ता मोक्खो, नत्थि अवेयइत्ता, तवसा वा झोस-
इत्ता । अठारसमं पयं भवइ ॥ १८ ॥ भवइ य^९ एत्थ सिलो गो ।

जया य चयई धम्मं अणज्जो भोगकारणा ।

से तत्थ मुच्छिण्ण बाले आयइं नावबुज्झइ ॥ १ ॥

१ घ पडागाभूयाइ २ स इत्तरिया, घ इत्तरिया ३ च. सायवहुला ४ स
इमे इमे दुक्खे, घ च इमे अ मे ५ स पडिआवयण, घ पडिआवयण, च पुत्तके
‘गिहीण’ इति न दृश्यते ६ स घ आयको ७ स घ गिहवासे. ८ च निग्वज्जे
९ च. दुप्पडिक्कताण १० स घ वेइत्ता ११ स घ इत्थ

जया ओहाविओ होइ इंदो वा पडिओ छमं ।
सव्वधम्मपरिद्वभत्तो स पच्छा परितप्पइ ॥ २ ॥
जया य वंदिमो होइ पच्छा होइ अवंदिमो ।
देवया च च्चुया ठाणा स पच्छा परितप्पइ ॥ ३ ॥
जया य पूइमो होइ पच्छा होइ अपूइमो ।
राया व रज्जपवभत्तो स पच्छा परितप्पइ ॥ ४ ॥
जया य माणिमो होइ पच्छा होइ अमाणिमो ।
^१सेट्ठि व्व कव्वडे बूढो स पच्छा परितप्पइ ॥ ५ ॥
जया य थेरओ होइ समइद्धंतजोद्वणो ।
मच्छो व्व गलं गिलित्ता स पच्छा परितप्पइ ॥ ६ ॥
जया य ^२कुक्कुडवस्स ^३कुत्तत्तीहिं ^४पिहम्मइ ।
हत्थी य वंधणे वद्धो स पच्छा परितप्पइ ॥ ७ ॥
^५पुत्तदारपरिकिण्णो मोहसंताणसंतओ ।
पंकोसन्नो जहा नागो स पच्छा परितप्पइ ॥ ८ ॥
अज्ज याहं गणी होतो भावियप्पा बहुस्सुओ ।
जइ हं रमतो परियाण सामण्णे जिणदेसिए ॥ ९ ॥
देवलोगसमाणो उ परियाओ महेसिए ।
रयाणं, अरयाणं च ^६महानिरयसारित्तो ॥ १० ॥
अमरोयमं जाणिय सोवणमुत्तमं
रयाणं ^७परियाणं तहारयाणं ।
निरयोवमं जाणिय दुक्खमुत्तमं
रमेज्ज तम्हा ^८परियाय पंडिए ॥ ११ ॥
यम्माउ भट्ठ ^९सिरिओ अवैयं
जल्लगिविज्झायमिवप्पतेयं ।
हीलत्ति णं दुद्विहियं कुसीला
वादुद्वियं धोरविसं य नागं ॥ १२ ॥
इहेवधम्मो अयसो अकित्ती
दुत्तामप्रेज्जं च पिहुज्जणम्मि ।

१ स च चुया २ स मिट्ठि ३ च सेट्ठा ४ च कुक्कुडवस्स ५ स कुत्तत्तीहिं, ६ कुत्तत्ताहिं ७ स च विहम्मइ ८ च पुत्तदारपरिकिण्णो ९ स च महानिरयसारित्तो १० स य परियाड, च परियाड ११ स य सिरिओ अवैय

चुयस्स धम्माओ अहम्मसेविणो
 संभिल्लवित्तस्स य हेतुओ गई ॥ १३ ॥
 भुंजित्तु भोगाई पसज्झ चैयसा
 तद्दाविहं कट्टु असंजमं वहुं ।
 गई च गच्छे अणभिज्झियं दुहं
 घोही य से नो सुलभा पुणोपुणो ॥ १४ ॥
 इमस्स वा नेरइयस्स जंतुणो
 इहोदणीयस्स किलेसयत्तिणो ।
 पलिओचमं झिज्जइ सागरोचमं
 किमंग पुण मज्झ इमं मणोदुहं ॥ १५ ॥
 न मे चिरं दुक्खमिणं भविस्सइ
 असासया भोगपिवास जंतुणो ।
 १ न चे सरीरेण इमेणवेस्सइ
 अवेस्सई जीवियपज्जवेण मे ॥ १६ ॥
 २ जस्सेवमप्पा उ हवेज्ज निच्छिओ
 चणज्ज देहं न उ धम्मसासनं ।
 तं तारिसं नो पयलेन्ति इन्दिया
 उवेन्तवाया व सुदंसणं गिरिं ॥ १७ ॥
 इधेव संपत्तिय बुद्धिम नरो
 आयं उवार्य विविहं वियाणिया ।
 काएण वाया अहु माणसेणं
 तिगुत्तिगुत्तो जिणवयणमहिद्विज्जासि ॥ १८ ॥ त्ति वेमि ॥
 ॥ रइवक्का पढसा चूलिया समत्ता ॥

॥ वीया चूलिया ॥

चूलियं तु पचक्खामि सुयं केवल्लिमासियं ।
 ज सुणित्तु सपुज्जाणं धम्मे उप्पज्जाए मई ॥ १ ॥
 अणुसोयपद्विण बहुजणम्मि पडिसोयबद्धलक्खेणं ।
 पडिसोयमेव अप्पा दायद्वो होउकामेणं ॥ २ ॥
 अणुसोयसुहो लोगो, पडिसोओ आसवो सुविहियाणं ।
 अणुसोओ संसारो, पडिसोओ तस्स उत्तारो ॥ ३ ॥

१ स च न मे सरीरेण इमेण विस्सई अविस्सई २ प इमेणवस्सई
 अवस्सई ३ स च जस्सेव अप्पा उ हविज्ज निच्छओ

तम्हा आचारपरक्रमेण संवरसमाहिबहुलेण ।
चरिया गुणा य नियमा य होंति साङ्गण दहत्वा ॥ ४ ॥

आणिपयवासो समुयाणचारिया
अन्नायउच्छं पइरिक्खा य ।
अप्पोवही कलहविवज्जणा य
विहारचरिया इत्तिणं पसत्था ॥ ५ ॥

आइण्णओमाणविवज्जणा य
ओसन्नदिट्ठाहडभत्तपाणे ।
संसठुकप्पेण चरेज्ज भिक्खू
तज्जायसंसठु जई जणज्जा ॥ ६ ॥

अमज्जमंसात्ति अमच्छरीया
अभिक्षणं निव्विगईगया य ।
अभिक्षणं काउस्सग्गकारी
सज्झायजोगे पयओ हवेज्जा ॥ ७ ॥

न पडिन्नवेज्जा सयणासणाई
सेज्जं निसेज्जं तह भत्तपाणं ।
गामे कुले वा नगरे य देसे
ममत्तभायं न कहिंचि कुज्जा ॥ ८ ॥

गिहीणो वेयावडियं न कुज्जा
अभिवायणं वंदण पूयणं वा ।
असंकिलिठ्ठेहिं समं वसेज्जा
मुणी चरित्तस्स जओ न हाणी ॥ ९ ॥

न या लमेज्जा निउणं सहायं
गणाहियं वा गुणओ समं वा ।
एक्को वि पावाइं विवज्जयंतो
विहरेज्ज कामेसु असज्जमाणो ॥ १० ॥

संवच्छरं चावि परं पमाणं
वीर्यं च वासं न तहिं वसेज्जा ।
सुत्तस्स मग्गेण चरेज्ज भिक्खू
सुत्तस्स अत्थो जह आणवइ ॥ ११ ॥

जो पुव्वरत्तावररत्तकाले
संपेहई अप्पगमप्पणं ।

किं मे कडं किं च मे किञ्चसेसं
 किं संकाणिज्जं न समायरामि ॥ १२ ॥
 किं मे परो पासइ किं च अप्पा
 किं चाहं खालियं न विवज्जयामि ।
 इच्चोय सम्मं अणुपासमाणो
 अणागयं नो पडिबन्ध कुज्जा ॥ १३ ॥
 जत्थेव पासे कइ दुप्पउत्त
 काप्पण वाया अहु माणसेण ।
 तत्थेव धीरो पडिसाहरेज्जा
 आइण्णो रिप्पमिव करलीणं ॥ १४ ॥
 जस्सेरिस्ता जोग जिइदियस्स
 धिईमओ सप्पुरिस्सस्स निच्चं ।
 तमाहु लोप पडिबुद्धजीवी
 सो जीवई संजमजीविण^१ ॥ १५ ॥
 अप्पा हु खलु सययं रक्खियज्यो
 सविदिण्हि सुसमाहिण्हि ।
 अरक्खिओ जाइपह उवेइ
 सुरक्खिओ सदाइहाण मुच्चइ ॥ १६ ॥ त्ति वोमि ॥
 ॥ वीया चूलिया समत्ता ॥

सेज्जंभयं गणहरं जिणपडिमाइंसणेण पडिबुद्धं ।
 मणगपियरं च दसकालियस्स निज्जुहगं वदे ॥ १ ॥
 मणगं पडुच्च सेज्जंभवेण निज्जुहिया दसज्जयणा ।
 वेयालियं य ठविया तम्हा दसकालियं नाम ॥ २ ॥
 छाहि मासेहि अहीयं अज्जयणमिणं तु अज्जमणगेण ।
 छम्मासा परियाओ अह कालगओ समाहीण ॥ ३ ॥
 आणदंसुवायं काही सेज्जंभवा तहि थेरा ।
 जसभइस्स य पुच्छा कहणा य वियालणा संघे ॥ ४ ॥
 तुम्हारिस्ता गणपह मोहपिसाण्हि जइ छलिज्जंति ।
 ता भणसु तुमं चिय धीर धीरिमा कं समुल्लियउ ॥ ५ ॥
 रइयाइ गणहरेहि खुदसपुव्याइ वारसंगाई ।
 दसकालियरणं पुण समुद्धयं जेण तस्स नमो ॥ ६ ॥

A short note on the Vaitālīya metre.

1. *Origin of the Vaitālīya and the Gāthā metres.*—There is occasionally noticed in the Vedic Literature a composite metre with odd feet of Gāyatri and even feet of Jagati to which there can be traced the origin of the general Gāthā metres of the Jaina and the Buddhist Sūtras which were very suitable for purposes of singing as is implied by the term Gāthā which was used in the Sūtras and the Niryuktis in connection with them. These Gāthā metres consisted of 14 matras in the odd feet and 16 to 18 in the even feet. Because they were mainly meant for singing, they were governed by the pure consideration of mātrās, the number of letters being absolutely immaterial. The pair of iambs which generally formed the determinants at the end of the foot in the Gāyatri and the Jagati metres obtained here also in these Gāthās although its place was not always the same. The several positions which the pair of iambs forming the determinants occupied gave rise to the several varieties of these Gāthās.

2. *Relation of Vaitālīya to Gāthā.*—A variety which had no fixed rule about iambs or trochees or anapaests, but which simply required 12 mātrās for the odd feet and 18 and 15 for the even feet was termed Āryā, a metre very easy to compose and very pleasant to sing. There was given the name Vaitālīya to that kind of Gāthā which was very akin to the Vedic combination of the Gāyatri and the Jagati having the same number of mātrās per foot (viz. 14 and 16) as the composite Vedic metre ordinarily possessed, and having the same position for the pair of iambs namely, at the end of each foot. The names Vaitālīya and Gāthā are also very old names belonging to that very period of time which gave them existence. This can be obviously seen from the name Vaitālīya given to that chapter of the Sūtrakṛtāṅga (Ch. II) which was composed in the Vaitā-

NOTES

CHAPTER I.

The title of the book is दमवेआलिअ (Sk दशवेआलिअ). The traditional view explaining the term दमवेआलिअ is put forth by the निर्युक्ति in Gāthas 12-14 सामाइय-अणुम्मओ वण्णोउ विगयपोरि-सीएउ । निज्जुह किर सेज्जभवेण दसमलिय नेण ॥ सेण व ज व पडुवा जत्तो जावन्ति जह य ते ठविया । सो तं च तओ ताणि य तहा य कमसो बहयव्व ॥ सेज्जभव गणधर जिणपडिमादसणेण पडिबुद्ध । मणगपियरं दसमलियस्म निज्जुहुगं वदे ॥ The story can be briefly given as follows —Vardhamāna, the last Tirthankara had his pupil सुचर्मा in charge of the तर्था or Church. He had a pupil by name Jambu; Jambu had a pupil by name Prabhava. Prabhava was unable to find out from among his pupils a Ganadhara suitable to hold charge of the Church. He began to search one from among the householders. He thought of a Brahmana named सेज्जभव (Sk शय्यभव) as a suitable person to succeed him. He sent two of his pupils to सेज्जभव at Rajagṛha where the latter was performing a sacrifice, with instruction that they should beg alms of सेज्जभव, and on being refused they should exclaim ' alas! Religious Truth is not known!' and walk away. The pupils did as they were instructed. सेज्जभव was set a-thinking and he approached his teacher and asked him about the Truth. The teacher said at first that the Vedas were the Truth. सेज्जभव thereupon drew out the sword and repeated the question. The teacher then said that there was the idol of Jina below the sacrificial post which was imperishable and eternal, and the Jaina Religion was the Truth. He presented the plot of ground where the sacrifice was held to the teacher and went away in search of the two monks whom he found near

their Head, Prabhava. He questioned Prabhava about Religious Truth and Prabhava instructed him. सेज्जंमव became a monk and came to possess the knowledge of the Fourteen Pūrvas. The relatives of सेज्जंमव felt very much when the latter became a monk especially because he had no issue. They asked his wife whether she felt anything in the womb. She replied that she slightly (मणग) felt the presence of a foetus. She was pregnant at the time and duly gave birth to a son who was named मणग on account of the remark उवल्लक्खेमि मणग (slightly I feel) made by his mother. When the boy became eight years old, he made queries of his mother about his father. On learning that his father had become a monk, the boy left his house to see his father whom he met in the city of Champā. The boy also became a monk. The father-monk by his spiritual vision came to know that the boy had only a life of six months in store, and hence, he extracted religious precepts from the Pūrva books hurriedly, irrespective of the instructions regarding the proper time of study obtaining in the case of monks. As a consequence, the composition of सेज्जंमव came to be known as दैसालिक. As the number of chapters—excluding the two appendix chapters—is ten, the name given to the Sūtra is "Dasaveāliya-sutta" (Sk दसवैकालिक-सूत्र). The Nirukta calls the book by the name दससालिय also. The book has 10 chapters—designated by the word अज्जयण (Sk अध्ययन). The Nirukta cites the following regarding the extraction of the matter of the book from the Pūrva books—
 आयण्णवायपुब्बा निब्बूढा होइ धम्मपण्णसी । कम्मपण्णवायपुब्बा पिंडस्स उ एसणा
 तिविहा ॥ सवण्णवायपुब्बा निब्बूढा होइ वक्कसुखी उ । अवसेसा निब्बूढा नवमस्स उ
 तइयवधूओ ॥ विइओ विय आएसो गणिपिडगाओ दुवालसंगाओ । एय निर निब्बूढं
 मणगस्स अणुग्गह्वाए ॥ निरुक्ति 16-18.

St. 1 The term 'dharma' is here defined and explained to be a collection of three things—abstinence from injury, self-restraint and austerities. The term अहिंसा (abstinence

from injury) refers to the general attitude of mercy to living beings known technically as प्राणप्रतिपाताविरति or प्राणिदया which forms the First Vow in Jainism. The term सयम (self-restraint) refers to the withdrawal of senses from objects of sense adherence to which causes transmigration. The word सयम is equivalent to आस्त्रवद्वारोपरम. The term तप refers to the various bodily austerities which are mainly divided into 12 kinds such as fasts and the like. The observance of this three-fold religion is the highest bliss. The term धर्म is derived from धृ to support and it refers to those bodily and mental activities which save the soul from falling into bad conditions. cf., दुर्मतिप्रसूतान् जीवान्यस्माद्धारयते ततः । धत्ते चैतान् शुभे स्थाने तस्माद् धर्म इति स्मृतः ॥

St 2-3 रस आववद् (Sk. रस आपिबति) sucks the flower juice. The word धमण is explained as धाम्यन्ति तपम्यन्ति इति धमणा । It is defined as यः समः सर्वभूतेषु वसेतुः स्वावेषु च । तपयति शुद्धात्मा धमणोऽसौ प्रकीर्तितः ॥ The word धमण occurs in Pāṇini (II-i-70) and means 'a monk' in general although it is specially found used in connection with the Buddhist and the Jain monks in the later classical literature. A Prakrit verse refers to monks of five different sects cf. — निग्गय-सक तावत् तेरय-आचीव पचहा समणा. The word मुक्ता (Sk. मुक्ता) refers to such wandering monks as are absolutely free from परिग्रह or ग्रन्थि which refers to the notion of possession—external as well as internal. सतिसाध्वो (Sk. सन्ति साधवः or शान्ति-साधवः) (1) those who are always monks (..) who are monks full of mental peace or perfection (सिद्धि) cf. निर्युक्तिः सति विञ्चति त्रि य सति सिद्धि न साहेति निर्युक्तिः 121 दाण० (Sk. दानमस्तेषणे रता) Always given to accepting what is given (दान) what is clean (भक्तः, e. प्राहुर) and what is free from faults of begging (एषणा) in connection with searching (शवेयणा), receiving (ग्रहणेयणा) and use (परिभोगेयणा). The two stanzas signify that the monk is to go from house to house in high and low families and accept food in no way prepared or meant for

him just as bees move from flower to flower and suck the juice which is in no way meant for them. cf. तत्थ समण तस्सुत्ती परस्सपरिनिद्धियं विगयधुमं । आहारं एसंति ओगाण साहणद्वाए ॥ णवरोडी-परिमुद्ध उग्गमट्ठपायणेसणासुद्धं । छद्दणक्खणद्वा अहिंसअणुपालणद्वाए ॥ for छद्दण—vide वेयण वेयावच्चे इरियद्वाए य संजमद्वाए । तह पाणवत्तियाए छट्ठं पुण धम्मचित्ताए ॥

St 4. वित्ति (Sk. वृत्ति) Alms, lit. maintenance, उवहम्मइ (Sk. उपहन्यते) 'हम्म' is the base of the passive of the root हन् 'The line means 'we shall get alms in such a way that none (i.e. no living organism, earth-body etc.) would be killed' अहागडेसु (Sk. यथाकृतेषु) prepared for themselves and their people by the householders रीयन्ते (Sk. रियन्ति or रिणन्ति) go, move to. The reading रीयन्ति appears grammatically better, although रीयन्ते appears to be the generally accepted one.

St 5. अणित्तिया (Sk. अनिधिताः) Unsettled or indefinite with respect to houses to be visited for begging, like the bees that have no settled gardens to visit बुद्धा (Sk. बुद्धा) Conversant with the religious truth. The stanza gives a general definition of the term 'monk' (साहु or समण) in the real sense of the word; cf. कार्यं वाय च मणं च इंदियाई च पंच दमयंति । धारंति दंभवेरं संजमयति क्साए य ॥ अं च तवे उज्जुत्ता तेणेसि साहुक्खण पुण्ण । तो साहुणो ति भण्णइ साहुणो नियमणं वेयं ॥ निर्वुत्ति 140, 141

CHAPTER II.

St 1. विसीयंते [Sk. विपीदन्] lit drooping, getting loose; committing mistakes or faltering at every step संक्ख [Sk. संख्य] ignoble thought The particle नु is idiomatically used in the sense of censure cf. कथं नु स वैयाकरणो सोपशब्दं प्रयुङ्क्ते ! or कथं नु स राजा यो न रक्षति ।

St 2-3 The two stanzas define the term चाई [Sk. त्यागी] which means भ्रमण or साधु. He is not a real त्यागी or भ्रमण who does not enjoy splendid garments, ornaments, women, couches etc only because they are not at his disposal ; but, one, who abandons these things even when he could enjoy them, is a real Tyāgi

The story of सुबन्धु is quoted by the commentator to illustrate a त्यागी or relinquisher in name. सुबन्धु was a loyal minister of the Nanda dynasty who, after the downfall of the Nanda dynasty and the accession of Maurya Bindusāra on the throne poisoned the ears of Bindusāra against his minister Chānakya and fraudulently burnt him to death. Before his death, Chānakya left in a casket something like a will which stated that one, who would get the smell of the scent placed along with the will, might enjoy the whole of the estate including horses, chariots etc provided he remained strictly indifferent like a monk to the several objects, if he did not so remain, he was to die. Subandhu tried the truth of the statement, and the man, whom he placed in charge, died. Subandhu, however, who cared for his life, remained indifferent and lived enjoying. Monks behaving like Subandhu : *e those who do not enjoy only because they cannot afford to do so are not real 'Tyāgins'*; but those only are 'Tyāgins' who behave like Bharata and do not enjoy the various things even though they be at their disposal अच्छन्दा [Sk. अच्छन्दाः or अस्ववशा] not at one's disposal as opposed to सादीप [Sk. स्वाधीन] at one's disposal. The form अच्छन्दा is Nom pl. and qualifies ये (साधव) It is used in the literal sense अस्ववशा here, meaning 'who are not masters of themselves in the matter of the enjoyment of the various objects.' The Nom. pl can be understood to be used for the Acc pl and the word अच्छन्द would then qualify the word पदार्थान् taken as understood, meaning अनात्मवशान् or अविद्यमानान् Stanza No 2

refers to such Śādhus in name as have taken the vow of monk for livelihood. Cf. "आजीविनामात्रनिमित्तगृहीतव्रताः, मोदुकाम अपि धसंपत्तिनो नासेवन्ते, न ते त्यागिन उच्यन्ते" दशवेसाळिमृत्ति पिण्डिबुब्बइ [Sk. पृष्टीकुर्वन्ति] put at the back, throw away. The commentator Haribhadrāsūri reads विपिट्ठिकुब्बइ as one word, explaining as follows—विविधैः अनेकैः प्रकारैः छमभावनादिभिः पृष्टतः करोति परित्यजति । वि can, however, be taken separately as अपि

St. 4. समाइ पेहाइ [समया प्रेक्षया] lit with the same eye or sight; looking alike at all objects. परिव्ययंतो—The word is Nom. sing. of परिव्ययन्त the pres part. of वय् (वञ्) with परि. It appears to be used for the Gen. sing. as all the commentators explain it. सिया [Sk. स्याद्] is many times used in the sense of कदाचित् (possibly, it may be). The words 'न सा महे...तीसे' allude to an old story of a merchant boy who abandoned his young wife and became a monk. The young monk openly proclaimed as taught by his preceptor 'न सा महे' 'She is not mine, nor am I here' but all along inwardly thought सां वि महे अहे पि तीसे. 'She is mine and I, too, am hers,' and felt very much for having abandoned her. As a consequence, he returned to his village and asked at the public well a woman—who in fact was his wife but whom he did not recognise—about his wife putting a question whether the daughter of so and so was living or not. If the answer was in the affirmative, he wanted to become a house-holder again. The woman recognised him and thought that if she gave the correct reply, he would abandon monkhood. Hence, she replied that the girl, he inquired about, was given to another. Thereupon he appreciated the remark of his preceptor ए सा महे the truth of which was brought home to him. The stanza states that if a monk perchance were to think of love, he should contemplate upon the line "न सा महे" and at once withdraw his mind from the woman he thought of.

St. 5 आयासयादी [Sk. आनास्य] Mortify the flesh by bodily austerities. चय मोक्षमन्त्रे [Sk. रज्ज मोक्षमार्गे] Abandon delicatessen of the body. Many manuscripts read योगमन्त्रे. The word योगमन्त्र is frequently used in Prakrit and it is also explained in Prakṛta-prakāśa. In all, there are four alternative forms:—सोदमन्त्र, मोक्षमन्त्र, योगमन्त्र and योगमन्त्र कान्ते. Overcome desires and, at once misery is automatically overcome (कान्तिर्यं=कान्ते). रागादि [Sk. संवय] (1) worldly life (2) fight with emotions

St. 6-11. Stanzas 6 to 11 refer to the famous story of राजीमती who was offered in marriage to अरिष्टनेमि. The marriage did not take place, as अरिष्टनेमि was much disgusted at the sight of many animals intended to be slaughtered for the marriage feast, and forthwith became a monk राजीमती, too, became a nun and started for the mountain रवन्त or Girnar where अरिष्टनेमि was gone. On her way, being drenched with rain, she waited in a cave where रघुनेमि, her husband's brother, who too was a monk, began to court her. She baffled his attempt by offering him a drink in which she spat in his presence. रघुनेमि did not accept the drink saying that she had spat in it on which she retorted that she too was one who was spat by अरिष्टनेमि. For a detailed account see उत्तराव्ययन ch. XXII.

The passage in the उत्तराव्ययन might be an earlier one. The account is given there in a masterly manner and curiously enough stanzas 6 to 11 of the Daśavaikāṭhika are identical with stanzas 41 to 44, 46 and 49 respectively of the Uttarādhyāyana. पक्षरि appears to be used for पक्षरिष्टि or पक्षरिष्ट. The stanza means that serpents belonging to the Agandhara family would rather throw (पक्षरिष्टे) themselves into the blazing terrible fire than suck the poison from the wound they themselves have inflicted. It was a belief that snake charmers could make serpents of

Gandhana family suck the poison from the wound inflicted by them. वन्तं [Sk. वान्त] vomited.

St 7. The wording विरह्यु ते is used for the Sk. विगस्तु ते *Fie upon you.* जसोकामी [यशस्वामिन्] is used here in the Vocative case—"desirous of fame". The commentators read the word अजसोकामी also ' आवेदे [Sk. अपातुं] The root पिब and पी are used in Prākṛit for the Sk. root पान् to drink. The reference in the stanza is to the settled match of राजीमती with अरिष्टनेमि. Although the match did not actually take place, राजीमती looked upon it as having taken place. She regarded herself as the wife of अरिष्टनेमि and hence she became a nun as soon as she learnt that अरिष्टनेमि had become a monk. Because, she as a wife, was abandoned by अरिष्टनेमि, looked upon by her as her husband on considerations stated above, she talks of her being vomited by अरिष्टनेमि. वन्तं [Sk. वान्ता] vomited. The writer of the वृत्ति takes वन्तं equal to Sk. वान्त and understands a reference to the various enjoyments of domestic life which रथनेमि vomited or abandoned when he became a monk.

Sk. 8 भागराजस्स [Sk. भोगराजस्य] Jācobi has remarked in his note on उत्तराख्ययन XXII. 43 that भोग is a mistake for भोज. There was a country as well as a tribe by name भोज, and उग्रसेन, the father of राजीमती, might have been connected with it. The word भोग might have been written for भोज as the former was a very famous Kshattriya clan mentioned in Jain Literature and Scriptures, as one much honoured by ऋषभदेव हरिभद्रसूरि explains भोगराज as उग्रसेन. The writer of the वृत्ति takes the word भोजराज and explains it as उग्रसेन. अन्धग-वृष्णिणी [Sk. अन्धरुद्रणे] The commentator Haribhadra explains अन्धरुद्रणि as another name of समुद्रविजय, the father of रथनेमि. अन्धरु and वृष्णि were brothers after whom the whole clan, formed of the descendents of both the brothers came to be known as अन्धरुद्रणि; and समुद्रविजय belonged to this clan.

It is interesting to note that in the Hindu mythology अन्धशृङ्गि is the name of the Yādava clan to which बलराम and कृष्ण belonged, while उग्रसेन was the name of the father of कंस and देवकी. मा कुले गन्धना होमो [Sk. मा (आवां एतन्प्रधानकुले) गन्धनौ (i. e. गन्धनसर्पसदृशौ) भूव] Let us not be गन्धन् snakes in our noble families. Cf. "जह ण सण्णतुद्ध होमो ति भगियं होइ." Ms. स reads संयम, for संजम, throughout the passage.

St. 9. The words ताम्र ताम्र are to be understood after the word नारीशो. The stanza means—"If you fall in love with every woman you see, you will be without hold like the Hada tree shaken by the wind." The word हड or हट refers to an aquatic plant. The writer of the Vṛtti explains it as a kind of grass which leans before every breeze that comes from any direction. The word occurs in प्रज्ञापना I, and उत्तरा° II 3, where it occurs as the name of an aquatic plant among several other plants like moss, lotus etc.

St. 10. संजयाए [Sk. संयताया] Of the self-restrained nun. The illustration of the elephant, brought to the proper path by the goad, is a common one, and there need not be understood any reference to a special story such as one related in the commentary by Haribhadrāsūri.

St. 11. पुरिसोत्तिम [Sk. पुरुषोत्तम] The best of men, used with reference to रघुनेमि who, although he had a temptation, did not fall a victim to it.

CHAPTER III.

St. 1. Stanzas 1 to 10 mention the various things which are prohibited in the case of great monks, who have fixed themselves well in self-restraint, who are free (विष्णुकाण)

from worldly matter, who are the protectors of the six groups of living beings (तायिण) and who are free from external possessions and internal emotions (निग्गयाण) The word तायि has been explained by हरिभद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras अणाङ्ग [Sk अनाचरित or अनाचीर्ण] lit unpractised. For similar rules see आचाराय (II-1), सूत्रकृतान (I-9) and उत्तराध्ययन (I-L)

St. 2 उद्देसिय [Sk. उद्देशिक] Food prepared by a layman for a particular monk. If a monk accepts such food, he commits the second of the sixteen Udgama faults. The writer of the Vṛtti remarks that उद्देशिक includes आध्यात्मिक also कीयमड [Sk. क्रीतकृत] made by buying things for the monk (This refers to the eighth of the Udgama faults) श्रियाण [Sk. नित्यक] given as regular alms to a monk after inviting him अभिह्व [Sk. अभिहृत] brought from a distance for the monk This is possibly the same as बध्यादृत the eleventh of the Udgama-dosās रात्रिभक्त [रात्रिभक्त] eating at night This is a well-known fault and many times desisting from it is added as a sixth vow to the five famous vows वायण [Sk. वाचन] Fanning

St 3 सनिही [Sk. सनिवि] Storing up things for future use in cases of emergency for self or others गिहिमत्ते [Sk. गृहि-अमन] the pot of the householder The commentators translate गिहिमत्त as गृहिमात्र रायपिण्डे किमिच्छए [Sk. रायपिण्ड किमिच्छक] The word रायपिण्ड means 'royal food' i.e. rich food किमिच्छक means food prepared according to the desire of the monk after asking him what he desires It appears that रायपिण्ड and किमिच्छक are separate things and the commentators explain accordingly, although the editor of the commentary of हरिभद्रसूत्रि (आगमोदयसमिति edition) appears to take them together सवाहणं This line appears to be a line of the Upajati metre सवाहण means shampooing The Sanskrit word is सवाहन हरिभद्रसूत्रि, however, has given the Sk

word संशयन दन्तप्रधान [Sk दन्तप्रधान] the cleaning of teeth
 संयुच्छ [Sk सप्रश्न] Query about a layman of a prohibited
 nature or query about self पर्येग [Sk प्रत्येक] looking

St 4 अणय [Sk अणय or अणय] gambling by playing
 with counters (संयुक्त), or making remarks about politics
 नाली [Sk नाली] A special variety of playing with dice
 where the dice are cast on the ground through something
 like a tube The line अणयनाली छतस्य य धारणद्वारे appears to
 be the line read generally by the Manuscripts, which
 sounds like a line of the Aryā metre धारणद्वारे [Sk.
 धारणार्थ] The commentator हरिभद्र looks upon धारणद्वारे as
 archaic for धारणमन्थय He explains it as 'holding the
 umbrella for a sinful purpose' holding it when unrequired.
 The writer of the Vṛtti translates the word as धारणमन्थय,
 and explains it as 'holding the umbrella for a purpose'
 It is likely that there might have been the reading 'छतस्य य
 धारणं अणय' making the line a line of आर्यामीति तेषिच्छ [Sk
 चिन्तिता] Treatment of the disease पाण्डा [Sk उपानदी] shoes on
 the feet-समारभं च चोदणे [Sk समारम्भ उद्यति] Kindling of fire.

St 5 सेज्याय [Sk शय्याय] A layman who gives residence
 to the monk आसदी [Sk आसदी] A raised seat गिहतरनिसेज्या
 [गृहान्तरनिषया] (1) Sitting at a place other than one's own
 residence, (2) sitting at a place between two houses.
 उब्बट्ठ [Sk उद्धर्त] Rubbing so as to remove the dirt

St 6 वेयावडिय [Sk वेयावडिय] Service Doing any service
 to the householder, just as begging food for him, is prohi-
 bited. The word वेयावडिय occurs frequently and is explained
 by commentators as वेयावडिय in Sanskrit The word rather
 corresponds to Sk वेयावडिय or व्यावृत्ता आजीवकतया [Sk.
 आजीवकतया] Maintaining oneself by following the occupa-
 tion of the caste or family तन्नि [Sk तन्निर्गन्धोत्पिबन्]
 Drinking that water which is heated (तप) no doubt, but
 which is not finished or accomplished in purity The

from worldly matter, who are the protectors of the six groups of living beings (तायिण), and who are free from external possessions and internal emotions (निग्गयाण) The word तायि has been explained by हरिभद्र as protectors of their own selves such as the Ganadharas as also protectors of self and others such as the Tirthankaras अणाङ्ग [Sk अनाचरित or अनाचोर्ण] lit unpractised. For similar rules see आचारांग (II-1), सूत्रकृतांग (I-9) and उत्तराध्ययन (I-L)

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St 11 The behaviour of the monks is very briefly described here by a reference to its main features. पञ्चनव- (Sk पञ्चनवरिक्ता or क्षानपञ्चनव) Those that have known and abandoned consequently, the fivefold influx of Karman like 'injury to living beings' 'telling a lie,' etc The word in short refers to the Five Great Vows characterized by a complete abstinence from the five items—हिंसा मृतास-
 वदसादान, मेथुन and परिग्रह तिगुता (Sk त्रिगुमा) characterized by the Three Guptis छसु सनया [Sk पदसु सयता] Restrained towards the six groups of living organisms as described in the next chapter पञ्चनिग्रहणा [Sk पञ्चनिग्रहणा] Restraining the five senses भीरा courageous The commentator explains the word as धिया सन्ततीति भीरा उज्जुदामिणो [Sk ऋजुवर्द्धिन] Seeing the straight thing viz मोक्ष i. e. striving for Release

St 12 पञ्चिगलीण [Sk प्रतिगलीण] Staying in their place of residence

St 13 परीसहरिकर्दता [Sk परिहरिपुदन्ता or दन्तपरिहरिपद] Who have checked down the enemies in the form of the twentytwo Parisahas or troubles For a detailed list of these troubles, which the monk must cheerfully bear, see Uttarādhyayana Ch II

St 14 सन्नुक्तापरीणद्धा [Sk सर्वदुःखप्रशमयणीय] All commentators translate the word परीणद्धा as प्रवसाधम् पहा would be a better reading although not found in the manuscripts पञ्चनेति [Sa प्रकमन्ति] Strive

water, in order to be-निर्जित or परिणत i. e. drinkable must be absolutely boiling which is ascertained by noticing the bubbles thrice on the surface आउरस्सरण [Sk. आतुरस्सरण] Remembrance of previously eaten delicious things by a monk when oppressed (आतुर) with hunger. The commentators explain the word as आतुरशरणानि also, which means 'giving shelter to distressed persons'.

St. 7. This and the next two stanzas give a list of forbidden articles of food मूलए [Sk. मूलक] a white root used for vegetable purposes known by almost the same word in the vernaculars. सिद्धवेर [Sk. शङ्खवेर] wet ginger. उच्छुखंडे अनिवुडे [Sk. इच्छुखण्ड अनिरुत] A piece of sugarcane that is not निर्जित or परिणत i. e. which is not kept for a sufficiently long time so as to become fit for eating. The word अनिवुडे qualifies मूलए and सिद्धवेर also. सच्चित्त [Sk. सचित्त] possessed of living organisms आमके [Sk. आमक] raw.

St. 8 There are mentioned here the various kinds of salt, prohibited for the use of monks.

St. 9 There are described here the various treatments of the body prohibited for the monks. धूदन [Sk. धून] exposing one's garment to smoke so that it should dry up. The word is also explained to mean 'smoking' कथीकम्म [Sk. कस्तिकर्म] Application of oil for vacating the bowels, serving the purpose of the enema. The words वमन and विरेचन refer to emittants and purgatives respectively by the use of मदन fruit and myrobalan. अंजन [Sk. अञ्जन] refers to the use of collyrium and the like. गायामंग (Sk. गात्राभ्यङ्ग) anointing the limbs

St 10 लघुभूयविहारिणं [Sk. लघुभूतविहारिणं] moving as lightly and freely as the wind. The word लघुभूत literally means 'become lightened or light,' and hence 'wind' secondarily.

of the combined words आत्मनेन such as (1) by the long lived one or 'while living' (आयुष्मता) or, (2) by one staying (near the preceptor) [Sk आगता] or (3) by the considerate one (आमृतता) in which case the word is to be read as आत्मनेन कामरूपे [Sk. कामरूपे] by one whose Gotra name is कामरूप सुअन्ताया [Sk. सुअन्ताया] well explained in the assembly of gods men and asuras. The word अन्ताय frequently occurs for अन्तान् in the Āgamas धम्मप्रज्ञा [Sk. धर्मप्रज्ञा] because it leads to the knowledge of religion. The Nom sing धर्मप्रज्ञा is used here for the Abl sing धर्मप्रज्ञे in the sense of हेतु or reason मेयं मे अहितं [Sk. मेयं मे अभ्येतुं] it is beneficial for me to read

चित्तमनसस्ताया (चिन्तनी भाव्याता) is said to be possessed of mind or sensation. The word चित्तमन् in the neuter gender is archaic or the word might be चित्तमन् only with an additional nasal. The writer of the वृत्ति notice the reading चित्तमनसस्ताया and explains that पृथ्वी (the earth) possesses a subtle slight sensation of चित्तमाया स्वरचित्तत्यर्थं । पुनस्तत्ता [Sk. पृथग्भूतया] with several distinct living organisms. The word occurs at several places in the आचारारम्भसूत्र नक्षत्रविषय (Sk. नक्षत्रविषय) working of the destroyer fire sunshine wind salt etc. are mentioned as नाशक or destroyers of life in connection with the earth of नियुक्ति— दन्व नक्षत्रविषय नेहं स्वरूपलोकादभ ॥ अमरीता [Sk. अमरीता] having seed at the end such as कोयल and other plants. This and the subsequent words mention the variety of the vegetable kingdom.

अण्डया [Sk. अण्डया] oviparous. This and the following epithets mention eight groups of fully developed beings of five senses as contrasted with four groups often mentioned in the Hindu books. The various movements or signs of life noticed in these beings are mentioned in the words अनिरुद्धो पदिरुद्धो etc which refer to the various kinds of movements परमाहमिभ [Sk. परमार्थमिभ] desirous of happiness (परम) The lengthening of the last

ascetic has to follow specific rules of conduct for being a true ascetic, the rules had to be stated and their description is given in the third chapter. The specific rules of conduct generally refer to injury or हिंसा of living beings which has to be avoided very carefully by the monk. As, in order to follow a strict course of अहिंसा, a detailed knowledge of all living organisms is necessary, it is given in the present chapter which is named छज्जीवणिया [Sk. पइजीवणियाय]. The conception of life in matter, which we call dead matter to-day has been in fact found in India since very ancient time. The elements like earth, water etc. were stated to be possessed of a living presiding deity (देवता) in very ancient Sanskrit books. The question has been treated in a thoroughly penetrating manner in the Jain religious books where life principle is noticed in earth, water, air, fire and plants excepting such cases where it is done away with by the use of शस्त्र (weapon) such as some elements with respect to other elements. For details see आचारागसूत्र (Ch. I-1) and उत्तराध्ययनसूत्र. (Ch. 36) "Whatever grows or whatever promotes the growth of other things is living" appears to be the principle to determine the presence of life or otherwise in a thing. The word छज्जीवणिया is found in all manuscripts as the heading of the chapter and it is explained as पइजीवणियाय by the commentators. Perhaps the original word might have been छज्जीवणियाइया (Sk. पइजीवणियायिका) or छज्जीवणियाया (Sk. पइजीवणियाया).

Section 1 आउसं archaic Voc. sing of आउस corresponding to Sk. आयुष्मन्. Sometimes there is found the Nom. sing, or, the Voc. sing. ending in an Anuswāra in the Āgama literature especially in the case of such words as have got the corresponding Sk. word ending in अन्. See विजं (विद्वान्); जयं (यतन् irregular for यतमानः). The commentators suggest that the words आउसं and तेण can be read together as one word, and they give various alternative explanations

They are mentioned quite similarly in the Buddhistic Philosophy—the word वेगमयी taking the place of वेगम

Section 6. **उदं भन्ते वपुः** Abstinence from taking food at night is here mentioned immediately after the Five Great Vows as of equal importance. It is called **स्मृपु वपुः** (Sk. वपुः) Some manuscripts call it even **मह-रम** [महात्म] just as the other five are called by that name **अग्नं वा** [Sk. अग्नं वा पानं वा वासिर्न वा ह्यसिर्न वा] This fourfold division of foodstuffs occurs frequently in the Sūtra literature and refers, as the commentators explain it, to general eatables, drinkables, chewables and relishables respectively such as boiled rice, grape juice, dates and betel preparation. **असिदिपट्टवापुः** [Sk. आत्मदिपट्टवापुः] For the sake of his spiritual benefit.

Section 7. This and the following sections describe in detail the way in which the monk is to avoid hurting the six groups of living organisms. **सेतु** [Sk. सेतुः] a clod of earth. **ससरसु** [Sk. सरसरुः] dusty, soiled with dust. **विनिधेय** by a small stick. Some manuscripts read **कनिध** also. The word is entirely Prakrit. Haribhadrasari, however, gives the Sanskrit word **कनिध** and explains it as **धुरदण्ड** **मलमा** [Sk. मलमा] A small iron wire. **दृष** [Sk. दृष्ट] Collection **आलिदेव्वा** [Sk. आलिदेव, विनिधेय पट्टदेव, भिन्नात्] Should scratch, carve, shake, or break.

Section 8 **शेग** [Sk. अकस्यय] frost, white dew. **हिम** Ice, snow. **महिष** [Sk. महिष] mist. **हरय** hall-stone. **हृन्पुग** The word is explained by the commentators as water coming out of the earth and appearing on grass blades etc. The word occurs also in **कस्यय** **सुद्धेदग** [Sk. सुद्धेदग] refers to rain-water. **उा** [Sk. अदे] Wet. **न आनुमेवा** [Sk. न आनुमेव, न संस्त्रोद, न आपीडेव, न प्रपीडेव, न अस्त्रोडेव, न प्रस्त्रोडेव, न अत्रास्त्रेव, न प्रत्रास्त्रेव] Should neither touch nor clasp, neither press, nor twist, neither strike nor smash, neither heat nor burn.

vowel of परम is archaic तसमाञ्जो [Sk. त्रसमाय.] The group known by the name 'trasa'. The word त्रस is derived from the root त्रस् to feel, to be nervous, and refers to such living organisms as have the capacity to feel. It appears that the term त्रस is here used for the last group, as opposed to the term स्यावर used for the first five groups. The तत्त्वार्थाधिगमसूत्र (II 13, 14) takes the earth and water organisms as well as vegetable kingdom as स्यावर and the rest viz तेजस्, वायु and beings possessed of two to five senses as त्रस.

दंड [Sk दण्ड] The word is to be understood in the general sense of smashing, beating or troubling. The order of the prophet is 'इच्छेसि...न समणुजाणेज्जा' prohibiting a monk from giving any sort of trouble to any living being himself or through others or by consenting to others' giving the trouble. Consequently, the monk is to make a solemn declaration before his preceptor in the words "जावज्जीवाए ..वोसिरामि" undertaking not to cause trouble to living beings by mind, by word or by body in any of the three ways mentioned above, viz. by himself, by others or by consent to others. He further declares that in case he errs, he would do the प्रतिक्रमण ceremony for it, would censure himself for it privately and publicly and would take himself away from it. This very thing is the First Great Vow, the solemn acceptance of which by the monk before his preceptor is described in the words that follow:-

पडमे भन्ते ..वेरमणं पाणाइवायं [Sk प्राणातिपात इन्द्रियातिपात] injury to any limbs or senses. The words अइवाइज्जा, अइवायाविज्जा and समणुजाणिज्जा should rather have been अइवाएमि, अइवायाएमि, and समणुजाणामि. The word समणुजाणामि, however, is found in many manuscripts at this place and the subsequent places, and consequently, it has been adopted in the text. The Five Great Vows mentioned here exactly correspond to the 'yamas' or self-restraints mentioned in the Yoga Philosophy. cf. "अहिंसासत्यास्तेयनद्रव्यार्थापरिग्रहा यमा" (पातञ्जलयोगसूत्र II-30).

ments (उपश्रम) of a monk. संजयामेव [संयत एव or गमनं एव] with self-restraint. The lengthening of the last vowel and the addition of the nasal are peculiar to the Āgamas, पठिलेदिय [Sk. प्रतिलेख्य] having scrutinized or inspected.

St. 1 अजयं [Sk. अयतन् or अयतं] without striving i.e. without making an effort to avoid injury to living beings. The word grammatically appears to be the Nom. sing. like विद्म etc. and gives a fairly good sense; it is however better to take it to be used as an adverb, modifying the actions mentioned in चरमाणो, चिद्रमाणो etc. प्राणभूयाई [Sk. प्राणभूतानि]. प्राण [Sk. प्राण used for प्राणिन्] refers to breathing beings possessed of two or more senses, while the word भूय [Sk. भून्] refers to beings possessed of one sense होइ कटुयं फलं [Sk. भयनि कटुकफलं] gives a bitter or bad fruit.

St. 8 जय [Sk. यतन् or यतमानं] striving or careful. See note above on अजय.

St. 9 The stanza appears to give a nice summary of the teaching given above in the chapter. The Genitive case is used in the stanza for the Accusative case: सर्वभूतात्मभुतस्य [Sk. सर्वभूतात्मभुतस्य i. e. सर्वभूतात्मभूत] Looking upon all beings as upon his own Self पिहिआसत्तस्य [Sk. पिहितासत्तस्य] who has shut up all possible influx of Karma.

St. 10. The stanza gives in a nutshell the course of action for the monk as based upon the teaching given above. (In stanzas 1 to 8) and summarized elegantly in Stanza 9. The metre of the Stanza appears to be Vaitaliya consisting of 14 and 16 Mātrās respectively for the odd and the even feet, having the determinant pair of short and long letters (—, —) at the end of each foot. The only amendment necessary to be made for the sake of the metre is to insert a word like नु after कि and read कही as कहिइ and नही as नाहिइ कहिइ and नाहिइ [Sk. कश्चिन्नि and ज्ञस्यन्नि] are grammati-

The section refers to various forms of water and the possible injurious actions towards them.

Section 9. The section refers to various fire bodies and the possible injurious actions in their case. ईगाल [Sk. शंगार] Burning embers. मुम्भुर [Sk. मुम्भुर] hot ashes. अलाय [Sk. अलाय] Fire-brand उक्क [Sk. उक्क] Burning meteor. न उज्जेजा [Sk. न उत्तिच्चेत्, न घट्टयेत्, न उज्ज्वालयेत्, न निर्वापयेत्] should neither sprinkle water over, nor stir, neither kindle nor extinguish.

Section 10. The section refers to the wind bodies and possible injuries to them. सिण्ण [Sk. सिचयेन] The word सिञ्च possibly stands here for सिचञ्च or सिञ्चञ्च meaning a garment or its end. Haribhadrāsūri explains it as Chowrie. विहुयण and तालियंट [Sk. विधवन and तालयन्त] both mean 'fan.' न फूमेजा° [Sk. न फूत्तुर्यात्, न वीजयेत्.] Should neither blow nor fan.

Section 11. The section refers to the plant and herb group and the possible injuries to them. The word पइ [Sk. प्रतिष्ठित] in the passage means 'placed upon,' and refers to things placed upon seeds, sprouts etc कोल is a Prākṛit word for the Sanskrit word घुण the wood-insect. तुयट्ठ is a peculiar Prākṛit root often occurring in the old Sūtras which corresponds to [Sk. त्वन् + घृत्] and means 'turn from one side to another.'

Section 12. The section refers to living beings of two or more senses and the possible injurious actions to them. पट्ठिमग्हंसि [Sk. पत्रप्रदे] in the begging bowl. The word occurs in this sense very frequently in the Āgama Literature. पायपुंण [Sk. पादपुञ्जन] A sort of duster which the Jain monks take with them. गोच्छग A piece of cloth to clean pots etc उंउय The word is a purely Prākṛit (देशी) word. The commentators explain it as स्थंडिल or altar. The passage, however, shows that it is one of the accompani-

his limbs with water. उज्जुमई (Sk. कृजुमते) The Nom. is used for the Genitive The stanza पच्छ वि ते is not explained by हरिभद्रसूरि and some वृत्तिकारः in Sanskrit. Other वृत्तिकारः (see manuscript ख) have explained it. It might have been a later addition. The metre आर्यागीति which was of a later origin and the sense contained in the stanza which is in a way unnecessary, may go to prove the same. ए विराहिन्नासि [Sk. न विराधयेत्] should not injure. The Adhyayana gives the detailed account of how living organisms are scattered everywhere and how very difficult it is for a monk to avoid injury to them. cf. जले जीवा. स्थले जीवा आकाशे जीवमालिनि । जीवमालाकुले लोके यथं भिभुराहिसर ॥ This Adhyayana is also named आचार or धर्मप्रज्ञप्ति or चारित्र्यधर्म or चरण or धर्म cf. जीवाजीवाभिगमो आचारो चेव धम्मपण्णत्ती । तत्तो चरित्तधम्मो चरणे धम्मो अ एगद्वा (नियुक्ति st 297)

CHAPTER V-1.

St 1. The several ways of guarding oneself against injury to living beings have been given in the previous chapter One cannot guard oneself against injury to living beings unless one is able to preserve one's body. The preservation of body depends on food; consequently, the way in which clean and non-injurious food can be obtained and eaten has to be explained, which is done in the present chapter. Manuscript ख reads भिक्खु for भिक्खु which may be in a way a better reading, as the word भिक्खु furnishes the subject in the sentence and the adjectives असंमन्तो etc. can be connected with it असुच्छिअ [Sk. असूच्छिन] Not greedy ; not covetous.

St 2 गोअरम्मगओ [Sk. गोचरामगत] Engaged in or moving for alms which is the best course. The word अग्र is taken as an adjective to गोवर by the commentators.

cally correct and the latter is in fact the reading of some manuscript copies. छेअ [Sk. छेक] clever, i. e. beneficial. The reading सेय [Sk. श्रेय.] is accepted by some Gujarāṭī and Sanskrit glosses

St. 11-25 These stanzas give in a beautiful manner the steps of the ladder of Spiritual Progress without entering into the technicalities of the annihilation of Karman, which form a characteristic feature of the खवगस्सेणि. The steps are 1 जीवाजीवज्ञान 2 जीवगति, 3 पुण्यपापबन्धमोक्षस्वरूप, 4 भोग-निर्वेद, 5 संयोगत्याग, 6 अनगारित्व, 7 संवरधर्मस्पर्श or चारित्रधर्म, 8 कर्म-रजोधूनन, 9 केवलज्ञानदर्शन, 10 लोकालोकज्ञान, 11 शैलेयीप्रतिपत्ति, and 12 अखिलकर्मक्षय which is in fact the सिद्धि or Perfection. The word सञ्चिन्मतरवाहिर is not suitable for the metre although it is found in all manuscripts. Perhaps the original word was सञ्चिन्मतरवाहिरं or सञ्चिन्मतरवाहिरं. The word refers to the internal and external afflictions. Cf. com. क्रोधादि-द्विष्यादि-संवन्यमित्यर्थः । The word फासे may have been used for फासह or फासेजा (सृशति or सृशेत्) अवोदिकल्लसंकडं [Sk. अवोधिस्फुल्लकृतम्] arisen out of the blot of false knowledge. The nasal after स is unnecessary. By लोम [Sk. लोक] there are to be taken the three worlds at the top of which is the सिद्धिलोक. The whole space outside these worlds is known as अलोक the endless void. सेलेसि [Sk. शैलेयी] The perfectly motionless condition of the body while one is meditating.

St. 26-28. These stanzas are written in a different metre for the sake of variety at the end of the chapter. Stanzas 26 and 27 can be said to be varieties of Vairāliya of 14 and 16 Mātrās for the odd and the even feet. They can be explained as Āryā also with slight modifications. St. 28 is clearly in आयंगीति metre. सुहसायग [Sk. सुखास्वादक] enamoured of pleasures; who has a taste for pleasures. सायाडलम [Sk. साताकुल] with mind perturbed with thoughts of pleasures उच्छोलनापहाविस्त (Sk. उत्तोलनाप्रधाविनः) washing.

of public women cause a disturbance to all the five Great Vows

St. 12 Both the readings सूत्रं गार्वि and सूर्यं गार्वि are not in accordance with the metre अनुष्टुप्. The reading साणे सूत्रं गार्वि presents an appearance of a foot of the Āryā metre. सूत्रा and सूत्रा stand respectively for सूत्रा and सूत्रिणा delivered recently सङ्गिम् [Sk. संङ्गिम्] A place where children meet for playing

St 13 अशुष्म ए वावण [Sk. अनुनतो नावनतः] Neither high nor low, neither elated nor depressed. The remark refers both to the body and to the mind जहामाग [Sk यथामागं] with reference to the objects of sense

St 14 दवदवस्स [Sk द्रुतं द्रुतं] quickly. कुलं उच्चावयं [Sk. कुलं उच्चावचं] high and low families. The remark refers to families living in houses of decent and ugly appearance as well as to those which belong to people of high and low extract

St. 15 आलेय (Sk आलेक) Window; विगल door in a window. The word is a Deshi one. सधि Hole cut in a window. विनिश्चाय (Sk विनिश्चायेत्) should observe with eagerness

St. 16 रहस्सारविन्याय (Sk रहस्यानि आरक्षिकाणां) The word रहस्या is used for the accusative plural and is connected with the preceding two words and the following one The whole line means 'secret places of kings, merchants, and constables.'

St 17 पडिक्कुकुलं (Sk प्रतिकुलकुलं) Impure or censurable houses such as those where death has recently occurred and hence, which are temporarily rendered impure or those belonging to washermen etc. which are permanently so मामं (Sk मामकं) Where there exists the feeling of 'let not', 'let not'

St 3 जुगमायाए [Sk युगमानया] to the extent of the distance of one युग or yoke of the cart

St 4 ओवाय [Sk अवपात] pit, ditch विसम [Sk विपम] Uneven place विजल mud The commentator explains the word as विजल, a place at which water is slightly dried up सक्रम [Sk सक्रम] a bridge परक्रम [Sk पराक्रम] another way which is round about and distant

St 6 सद् अनेण मग्गेण [Sk सति अयस्मिन्मार्गे] when there is another road available The Instrumental is used for the Locative The words अनेण मग्गेण might have perhaps been अने ण मग्गे ण originally अय [Sk यतन् irregular for यतमान or यत used as an adverb] carefully scrutinizingly

St 7 छारिय [Sk क्षारिके] Salty, saline

St 8 तिरिच्छसपाद्मेसु [Sk तिर्यक्सपादिमेषु] when there is an onrush of lower creatures like locusts etc

St 9 वेससामत्त [Sk वेदासामत्त] The locality of public women वभवेवसाणअ [Sk ब्रह्मचर्यवसानक or ब्रह्मचर्यावसानक]. Some manuscripts follow the reading वभवेवसाणअ which is explained by the commentators in the same way as the reading वभवेवसाणअ हरिभद्रसूरि explains the word in the first way—bringing celibacy under its clutches. The other explanation ब्रह्मचर्यावसानक (putting an end to celibacy) is proposed by the writer of one Vṛtti विमुत्तिआ [Sk विक्षोभसिका] opposite tendency of the mind by a remembrance of the past pleasures

St 10 अणायण [Sk अनायतन] Bad locality The regular Prākṛit word is possibly आणाययण or अणायअण which is read as अणायण for the sake of metre here ससन्नी [Sk ससन्नी Fem form standing for the Masc form ससर्ग] by the contact thereof वयाण पीडा [Sk प्रताना पीडा] The commentator हरिभद्रसूरि gives the way in which movements in the precincts

St 22 विउद्धितान व (Sk व्यूह्य वा) after driving away or setting aside

St 26 दगमद्विषयायाणे (Sk उदग्मृत्तिराऽऽदानान्) The word द्यायाण is used here in the sense of 'road' (मार्ग)

St 27 कपिअ (Sk कल्पित) The words कपिअ and अमपिअ are used in the sense of 'acceptable' and 'unacceptable' respectively

St 28 परिसादिअ (Sk परिश्राट्येत्) Would abandon, would throw on the ground दितिय (Sk ददती) The lady who offers. The feminine form दितिय is used as, generally the person offering alms to the monk is a woman

St. 30 साहदु (Sk सद्वत्) collecting together घट्टियाणि (Sk घट्टयित्वा) After shaking The forms साहदु निविखवित्ता, घट्टियाणि, सपण्डुलिया, ओमाहइत्ता and चल्दत्ता are all gerund forms घट्टियाण is a better reading grammatically

St 33-34 These two stanzas are written in the Āryā metre The Locative case in the words उदउत्ते etc is used in the sense of विषये (with regard to or in connection with dripping things etc) The same thing as given in stanza 32 should be done in connection with the hand when it is wet with water, or dusty or muddy हरियाळ (Sk. हृतिंळ) मणोसिळ (Sk मनःशिला), हिंयुळ (Sk हिंयुलक) नेरुअ (Sk नैरिक), वण्णिअ (Sk वर्णिश), सेडिय (Sk श्वेतिका) and सोरट्टिय (Sk सौराट्टिका) are various kinds of earth अससट्ट and संसट्ट refer respectively to hands which are clean and which are unclean being besmeared with condiments and the like The rules regarding the acceptance of food when the hands are clean are given in the next two stanzas

St 40 कालमासिणी advanced in pregnancy Lit one whose time of delivery is imminent बालेन प्रसवकालेन युक्ती मास कालमास, तद्वती If such a woman takes the trouble of stand-

in the mind of the owner The word refers to houses of persons who desire that no mendicant should enter their houses Cf. the remark in the foot-note of a श्रुति "मम गृहे कश्चिन्मा गच्छतु इति यत्र गृहपतिर्वक्ति तन्नामरम्". वियत्त The word is a Deshi one occurring frequently in the Sūtra Literature meaning 'cheerful' (प्रीतिरु); Cf. औपपात्तिसूत्र The monk is to avoid such families as are specially delighted at the arrival of monks as well as families which are annoyed at it.

St. 18 साणीपाकारपिहितं (Sk. शाणीपाकारपिहितं) screened by a curtain of hemp or camble etc. अवपगुरे (Sk. अपावृणुयाद्) अवपुर् or अवपुर् appears to be a Deshi root in the sense of 'opening'. The words अवंगु and अवंगुय are frequently seen in the sense of 'opened' Cf. अवंगुयदुवारे (राजप्रधीयसूत्र, also औपपात्तिसूत्र). पणोद्धेवा (Sk. प्रणोदयेत्) should open The root प्रणुद्ध or पणोद्ध is used in Pāṛkṛit in the sense of pushing or opening, corresponding to the Sanskrit root प्र+नुद्. ओगह or उगह (Sk. अवग्रह) Permitted shelter or residence The word is frequently used in this sense in the old Jain Sūtras. The word has, besides this, several other senses such as 'pot', 'sensual knowledge', 'determinate knowledge', 'obtainment', 'an acceptable thing'. अजाइआ (Sk. आयाचित्वा) without seeking The regular gerund form is जाइता, which appears to be read as जाइता for the sake of metre and the form जाइआ is obtained from it by the omission of the consonant त्; or जाइअ can be taken as the gerund form and the lengthening of the vowel अ can be said to be archaic.

St 19. Cf. "पुब्बमेव साहुणा सण्णामाओवयोगं वाऊण गोअरे पविसिअब्बं आयचिराहणा" (हरिभद्रसूत्रि टीका) For details see ओपनिर्मुक्ति

St 20. तमस Dark. The word is used in an adjectival sense कुट्टग (Sk. कोष्ठक) room, apartment.

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc.

St. 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms. उस्मकिया (Sk. उद्ध्यय) after putting in the fuel inside the hearth so as to keep up the fire while she is away for serving the alms ओसकिया (Sk. अवध्यय) after taking out the fuel. उज्जालिया (Sk. उज्ज्वात्य) after kindling the fire पज्जालिया (Sk. प्रज्वात्य) after making the fire ablaze. निव्वाधिया (Sk. निर्वाप्य) after putting out the fire उस्तिचिया निस्तिचिया (Sk. उत्तिच्य निदिच्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओवत्तिया (Sk. अपवर्त्य) after putting aside the pot full of boiling liquid ओयारिया (Sk. अवतार्य) after taking down (the pot) from the hearth

Sk 65-69. संस्मदाए (Sk. सक्रमापय) For the sake of crossing (the particular watery or muddy tract.) The words तेस्सेणि (Sk. निःसेणि), पल्ल (Sk. पल्ल) and पीठ (Sk. पीठ) refer respectively to a small ladder, a plank, and a footstool used for ascending a garret, or a floor. कीलं is to be connected with उत्सृत्य The reference is to getting upon a terrace or so (प्रसाद), by stepping upon a loop or a hook or a peg (कील). जगण (Sk. जगन्ति) living organisms. All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St. 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables. पलेव (Sk. प्रलम्ब) any fruit hanging from the stem. सधिर Vegetable of leaves. तुंवाण (Sk. तुंवाक) A gourd-like fruit. The commentator explains the word differently citing the senses—(1) wet Tulaśi plant and (2) tendons inside the stalk of the tree. सिंगवेर (Sk. रुद्धिगेर) Wet ginger. सक्कुलि (Sk. शक्कुलि) A preparation of fried sesamum and sugar. पाणिय (Sk. पाणित)

ing up or sitting down for giving alms, the food becomes unacceptable.

St. 42-43. The refusal of food from a woman who gets up to give alms putting aside her sucking child which begins to cry is quite consonant with the rules given above. The commentator refers to a practice traditionally obtaining among monks in this connection: A monk, moving in a group or गच्छ, is less strict than one who moves alone. The former accepts the alms provided the child removed from the lap does not cry, while the latter does not accept the alms although the child does not cry.

St. 45-46 The stanzas refer to food kept in a pot covered by a pitcher, or a slab of stone, or a plank, as also in a pot soldered with lac and the like. If the cover is removed for the purpose of giving food to the monk, the food becomes unacceptable.

St. 47-54. The four kinds of edible articles given here are frequently mentioned in the Sūtra Literature. अन्न refers to ordinary edible articles like bread etc. पानक refers to drinks खादिन refers to special delicious articles, while स्वादिन refers to articles of taste. Such articles are unacceptable if it be known that they are prepared for gifting away, or for merit, or for mendicants or for monks

St. 55 उद्देशिअ (Sk. औद्देशिक) prepared purposely for the monk. कीमण्ड (Sk. कीर्तिकृत) purchased; prepared after purchasing (the article) for a monk. पूर्वकर्म (Sk. पूर्वकर्म) polluted by fault of पूर्वकर्म, पथारकर्म etc. आहूत (Sk. आहूत) brought purposely from a distance by the householder. अज्जोयर (Sk. अव्यवपूरक) Supplemented for the sake of the monk by mixing water or milk. पामिच्च (Sk. ग्रामित्य) brought on credit for the monk. मीसज्जाय (Sk. मिश्रजात) mixed with other impure articles. All such articles are unacceptable.

If there be doubt, the facts should be ascertained by making inquiries as to who prepared the food etc

St 63-64 These two stanzas refer to injury to the fire group or to the wind group of living organisms उत्स्रिकिया (Sk उत्स्रिक्य) after putting in the fuel ins de the hearth so as to keep up the fire while she is away for serving the alms ओस्रिकिया (Sk अवप्स्रिक्य) after taking out the fuel उज्जालिआ (Sk उज्ज्वात्य) after kindling the fire पज्जालिया (Sk प्रज्वात्य) after making the fire ablaze निव्वाविया (Sk निर्वोष्य) after putting out the fire उत्स्रिचिया निस्स्रिचिया (Sk उत्स्रिच्य निषिच्य) Putting a spoon or ladle inside or sprinkling water into the boiling liquid in order to prevent it from flowing out उव्वत्तिया or ओवत्तिया (Sk अपवर्त्य) after putting aside the pot full of boiling liquid जोयारिया (Sk अवतार्य) after taking down (the pot) from the hearth

Sk 65-69 सक्मद्वाए (Sk सक्रमार्थ्य) For the sake of crossing (the particular watery or muddy tract) The words निस्सणि (Sk नि श्रेणि) फलण (Sk फलक) and पीढ (Sk पीठ) refer respectively to a small ladder a plank and a footstool used for ascending a garret or a floor कील is to be connected with उत्तुर्य The reference is to getting upon a terrace or so (शसाद) by stepping upon a loop or a hook or a peg (कील) जग (Sk जगति) living organisms. All these actions are prohibited as there is the danger of the person falling down and injuring himself or earth organisms

St 70-71 There is the prohibition here on eating bulbous and other roots as also of green vegetables पल्ल (Sk. प्रलम्ब) any fruit hanging from the stem सत्तिर Vegetable of leaves तुयाग (Sk. तुयाक) A gourd like fruit. The commentator explains the word differently citing the senses—(1) wet Tulasi plant and (2) tendons inside the stalk of the tree सिग्गेर (Sk. रुद्धिगेर) Wet ginger सक्कुलि (Sk, शक्कुलि) A preparation of fried sesamum and sugar फाणिय (Sk फाणि)

Treacle. *पुष्य* A Deshi word in the sense of sweet eatable balls.

St. 73-74 It appears rather strange that in these verses there is prohibited for a monk the eating of flesh containing much bony matter as well as the eating of fish possessed of many scales or thorny things. Does the passage imply that the monks in the days of the Sūtras did not have any objection to eating flesh and fish which were given to them by the householders? The commentator, Haribhadrasūri notices the difficulty and remarks that the monks in times of famine etc. had to take flesh and fish, in order to live. He quotes the view of other writers who explain the words पुद्गल and अणिमिष as varieties of fruits, and not as flesh and fish. The reason for the prohibition of articles mentioned in the two stanzas is the presence of a large percentage of hard matter which is not edible.

St. 75-81 These stanzas refer to prohibited drinks. उच्चावय (Sk. उच्चावय) Very costly as well as very meagre. वारधोवण [वारकधावन] Water after washing the pot of brown sugar and the like मसेहम (Sk. संसेहम) Water after washing flour, or, water mixed with flour. The Sanskrit equivalent संसेदज given by the commentator is not satisfactory although the explanation पिष्टोदकादि is quite correct. दलादि (Sk. देहि) The root दल is used in the sense of 'giving' in Prākṛit. जयं Nom. singular; or used as an adverb. (see note above p. 31)

St. 82-86 These stanzas describe the place where the monk should eat the alms. The monk should find out a clean spot, should gently put aside by hand, bones, thorns, grass or pebbles, and then begin eating the food.

St. 87-96 These stanzas describe the way in which a monk should eat the alms when he chooses to do so at his residence (शिखर). उगुड (Sk. उगुड) the spot इक्षिवादिवा (Sk.

ईर्यापयित्वा) The ceremony of expiation for faults incurred during the monk's movement for begging characterized by the recital of Āgama passages like " इच्छामि पटिज्झमिउं इरियाव-
द्वियाए" etc. आमोएत्तणं (Sk. आमोय) After recounting over the sins of omission and commission (अतिचार) in connection with movements and eating. आलोए (Sk. आलोचयेत्) Should relate before the preceptor. राहू (Sk. गायत्रः) The word is a subject to कुञ्जा. यिभत्तेण with an affectionate heart अपरिगाडिदं (Sk. अपरिगाडितम्) without a violent act such as throwing the food away by hand or spitting it out.

St. 97-100. Stanza 97 is put in a different metre possibly for the sake of change. These stanzas state that the monk should eat ungrudgingly food of any taste thinking that he is eating honey or ghee as it were, not transferring it even from one jaw to another. The words तिक्त (Sk. तिक्तक) and कटुभ (Sk. कटुह) respectively mean 'bitter' and pungent.' In Gujarati and Marathi, the words have quite the opposite senses. In Hindi the senses are similar to those obtaining in Sanskrit and Prākṛit. अमृत्य पडतं (Sk. अन्यार्थं प्रयुक्तं) Useful for i. e. conducive to Moksha. सुभ (Sk. सूचिन) dressed with condiments. मंयुग्मममोयणं (Sk. मयुग्मममोजनं) Food made up of jujube powder and ordinary beans. मुहाल्ल (Sk. मुहाल्ल) Obtained without doing any service like story-telling or predicting the future. मुहाजीवी (Sk. मुहाजीवी) maintaining oneself without doing any service. मुहादाई (Sk. मुहादायी) Giving without getting anything in return. An interesting story is given here of a Vaiṣṇava householder who permitted an ascetic to stay with him on the understanding that the ascetic would not do any service to him. Once, the horse of the householder was stolen. The ascetic found it in the early morning near the river where he had been to bathe. On returning home, the ascetic said that he had left his garment on the bank of the river. The householder sent his servant to fetch it. The servant gave

the news about the horse. The householder at once saw that it was the ascetic who played a trick in saying that he had forgotten his garment on the bank and forthwith bade farewell to him, saying that he no longer wanted to give him anything as he had got the information of the horse from him.

CHAPTER V-2.

St. 1 पडिगह [Sk. पटद्ग्रह] Utensil. संलिहत्ता [Sk. संलिह्य] after cleaning. लेवमायाए [Sk. लेवमात्रया] upto the layer of food. The writer of the gloss explains लेवमायाए as लेव आदाय (उपजीव्य) The idea, although not clearly expressed, appears to be that the monk should eat everything of good or bad smell having cleaned the pot upto the last layer of the food.

St. 2-13 अयावयद्वा (Sk. अयावदर्थे) not upto his hearts' content. जइ तेण न संथरे (Sk. यदि तेन न संस्तरे) If he is not able to sustain thereby. कारणमुप्पणे (कारणे उत्पन्ने) When the occasion comes i. e. when he feels hungry. अकाले चरसी मिस्व This stanza enumerates the various remarks which are made by the people regarding a monk who begs at an improper time. सइ काले (Sk. सति काले or स्मृतिमाले) When it is the proper time of begging; or when the monk is remembered by the householders तउज्जुअं (Sk. तद्वज्जुअं) Straight on in front of them. किविण (Sk. कृपण) A miserable fellow वणीमग (Sk. वनीमग or वनीपग) A beggar. अविस्सित्थं (Sk. अप्रीतिर्ह) some unpleasant thought e. g. this monk does not know manners or ways of the people.

St. 14-17 मणदन्तिजा (Sk. मालिनी) the flower of Mālati or Mogarā. The word appears to be a Deshi word perhaps corresponding to Sanskrit मृगदन्तिजा. The creeper is named मृगदन्तिजा possibly because its buds appear quite similar to the teeth of the deer.

St. 18-24. These stanzas mention various roots, bulbs, stems, fruits etc. which are prohibited when they are raw,

or fresh साङ्ग (Sk. शाङ्ग) the bulbous root of the lotus. पित्रालि (Sk. पित्रालि) the bulbous root of Palāśa (Mar. पळ, Guj. साखरो). सासवणालि (Sk. मर्यानालि) the mustard blossoms. अनिर्वृत (Sk. अनिर्वृत) Not quite ripe, hence possessed of living organisms. The Sanskrit word मचित is frequently mentioned as an explanation of the word अनिर्वृत. छिनादि The word is a Deshi one meaning a pod of ground nuts and the like. Such a pod is prohibited when it is fresh or fried only once. फोल जुजे अनुस्निग्ध (Sk. अनुस्निग्ध un-bolled. रागवणालि, तिलपण्डग, and नीम are fruits of trees respectively known as कासवणालि or भीष्मी (the silk cotton tree सावरी), तिलपट्टी and निम्ब दिवड (Sk. विह्व) cold water which is not boiled तत्तानिर्वृत (Sk. तत्तानिर्वृत) boiled but not sufficiently done so, which requires bubbles to be seen at least thrice. तिलपिठ (Sk. तिलपिठ) bread containing sesamum. पृथिव्याग (Sk. पृथिव्याग) rough or ordinary oil cake कवित्य (Sk. कवित्य) wood apple. माउलि (Sk. माउलि) citron fruit मूलग and मूलगति respectively mean the मूलक vegetable leaves and the मूलक vegetable root फलमधुनि powder of jujube and other fruits. The word मधु (derived from the Sk. root मध्) means powder. विहेलग (Sk. विभीतक) Mar. वेहेडा Guj. वेहेडा. पियाल (Sk. पियाल) a kind of fruit. All these fruits are prohibited when they are raw.

Sū. 25-31 समुयाण (Sk. समुदान) is used in the Sūtra Literature in the sense of alms or begging ऊनड (उत्तुत) High, noble मायणे (Sk. मात्राह) Knowing the quantity of food to be taken एसणाए (Sk. एयणाए) Taking care of begging alms. The word एसणा is used in the sense of 'pure alms', 'faultless begging of alms' as well as 'movement for alms' इच्छाए stands for the instrumental form इच्छाए with desire, at his free will. न से कुपे (Sk. न अस्य or तस्य कुपेन्) should not be angry with him. मा मेयं दादयं [Sk. मा मे ददे दर्शितं सद इत्वा स्वयं (आचार्ये) आदयन्] Let the preceptor would take it for himself if it were shown to him

St. 32-35 अत्तद्वागुरुओ (Sk. आत्मार्थगुरुः) The word is taken as one word by the commentator in the sense 'one looking upon his preceptor as selfish' i. e. 'thinking the preceptor to be selfish.' आत्मार्थः (selfish) गुरुः यस्य. The word may also mean 'having great self-interest' or 'greatly selfish' आययद्वी (Sk. आयताया) Seeking the lofty thing viz. Mokṣha. रुद्धवित्ती (Sk. रुद्धवृत्ति) Staying on coarse things or food. The commentator takes रुद्ध (Sk. रुद्ध) 'hard' in the sense of संयम 'self-restraint' which is hard to practise. पूजयद्वा (Sk. पूजनार्थः) desiring to be worshipped or honoured.

St. 36-41. ससक्खं (ससक्खं) lit when witnessed by others. The commentator remarks that omniscient sages are always witnesses to the actions of monks, and hence the word implies that intoxicating drinks are always prohibited. सारक्खं (Sk. सरक्षन्) protecting. This is an instance of the Anusvāra substitution for the final which is found in the Sūtra Literature in the case of Sanskrit words ending in न् in the Nominative Singular Masculine. Does the prohibition of intoxicating drinks imply that such drinks were taken by the laymen without any objection and by the Sādhus in cases of emergency only? पियए (Sk. पिबेत्) The Sanskrit base पिब of the root पा to drink is changed into पिब, then पिअ, and then पिअ of which पियए is Potential 3rd. per. sing The reading पिया may well correspond to Sanskrit. पीयात् दोसाई (Sk. दोषान्) faults, sins. The word is used in the neuter gender sometimes in Prākṛit नियडि (Sk. निवृत्ति) Decelt. सुडिया (Sk. शौण्डिफ) extreme liking, addiction. मायामोसं (Sk. मायामृपावादौ) deception and falsehood.

St. 42-44 पणीय (Sk. प्रणीत) Rich, well prepared. The commentator Haribhadrāsūri explains it by the Sanskrit word स्निग्ध oily, rich in oil मज्जं free from drinking and carelessness अइउकमो (Sk. अत्युत्कर्षः) transcending or going beyond egotism; free from the conceit that he is a great monk etc. अगुणानं च The word च goes against metre

and may be left out आराद्धं सरं This is metrically a defective foot and can only be defended by supposing that आराद्धं stands for Sk आराधयति (Prak. आराद्धं primarily)

St 46-49 त्वमेणे. The word तेण (Sk. स्तेन) meaning 'thief' is used here in the sense of a hypocrite or dissimulator. देवकिन्वियं (Sk. देवकिन्वियम्) a kind of कर्म or भाग्य which becomes the cause of birth as a lower god. The usually used word is देवकिन्वियिवा, the word देवकिन्वियं being frequently used in the sense of lower gods. Of उवपतो देवकिन्विये in the next stanza. The verse means—One who affects to be an ascetic or a religious lecturer, or a handsome man, or one possessed of religious behaviour or mood without possessing the real attributes of any one of them contracts such कर्म as brings about his next birth among lower gods. चक्षुषा (Sk. चक्षुषा) Dropping down to the lower world viz earth. एलमृषा (Sk. एलमृषा) Dumbness of a ram. The idea is—he is born as a man, but he becomes dumb like a ram अनुमायपि (Sk. अनुमायपि) Even slight.

St. 50 The change of metre is a fitting one here as the stanza is the last one of the chapter. The metre is an archaic one of the वैताल्य type found in the old Sūtras. Every foot has here 4 parts—three parts of 5, 5, and 4 Mātras each and the fourth part consisting of one long letter; each of the three parts has at its end a determinant made up of a short and a long letter (—). The scheme, in short, is (—, —, —, —) For purposes of metre भिक्षु is to be read as भिक्षए; बुद्धाण, similarly, is to be read as बुध्भाण भिक्षुयणसोहि (Sk भिक्षुयणसोहि) Purity in begging the alms characterized by avoiding faults of आध्यात्म, उद्गमदीप etc For the various faults of भिक्षा-विदे उपाशयन (Ch. I and 24) तिव्रलज्जगुणव (Sk तीव्रलज्जगुणवन्) Possessed of the merit viz rigorous self-restraint. The word लज्जा has been found peculiarly used in the Jaina Sūtras in the sense of संयम or self-restraint

CHAPTER VI.

St. 1-4 गणि (Sk. गणिन्) Standing at the head of a Gana or collection of monks; the head or the Ācārya of the Jaina Church. रायाणो The references to king's ministers, Brāhmanas (माह्णा), and Kshatriyas show that there were followers of the Jain Faith in all the Four Castes of India निरुद्ध (Sk. निरुद्ध) Steady, unagitated धम्मत्वनामानं (Sk. धर्मार्थनामाना) Desirous of (काम) obtaining the fruit or purpose (अर्थ) of religious pursuits which is Absolution; धर्मस्य अर्थे प्रयोजनस्य मोक्षः तन्नामानम् Curiously enough the word apparently mentions the three aims and ends of life—धर्म, अर्थ and काम—although the meaning here is quite different, referring, as it does, to Moksha alone which is the fourth end of life दुरहिद्विय (Sk. दुरधिष्ठित) Difficult to be resorted to by ordinary persons. The word दुरहिद्विय is a peculiar word in the Jain Sūtras in the sense of 'difficult to be practised'; cf. आचारद्विसूत्र (L) धर्म Religion is of two kinds in the first place—गृहस्थधर्म and अन्गाधर्म; the former is further characterized by 12 items, while the latter is characterized by 10 items; see निर्युक्ति, St 246-248

St. 5. णणत्थ (Sk. न अन्यत्र) Nowhere else. There is the reference to the other systems of religion and philosophy such as the Sāṅkhya and others. The derivation (न अन्यत्र suggests a double negative in the word, while, in fact there is only one negative in sense. The word might have been perhaps taken from some Deshi dialect. The wording नणत्थ occurs very frequently in the Āgama Literature, in the sense of 'except', 'without'. विपुल्लगणमादस्स (Sk. विपुल्लगणमादस्स) of the monk following Samyama or self-restraint. (विपुल्लगण) lit 'the cause of the Most Extensive thing or the sublime thing viz. मोक्ष'

St. 6 सुग (Sk. सुदृढ) monks physically and mentally weak, विदत्त (Sk. ब्यक्त) monks who are strong physically

and mentally बहिः (Sk व्याधित) diseased असङ्कुटिआ (Sk असङ्कुटिआ) Uninterrupted and unbroken. The stanza lays down that monks should observe in their entirely all the various Gunas (i.e. qualities or observances) which are laid down in the case of the weak and the strong as well as in the case of the diseased and the healthy. These Gunas are 18 as mentioned in the next stanza

St 7 जाई बालोवरज्जइ (Sk यानि बालोऽपराध्यति) lit, 'which a weak man breaks' or 'in connection with which the weak man commits mistakes'

St 8 वयल्लक This stanza occurs in the Nirukti and is not commented upon by Haribhadrasuri. It is hence likely to be spurious, and, in fact, in some manuscript copies the remark 'इयं नियुक्तिगता' is put after the stanza. As, however, it is found in the body of the text in a large majority of manuscript copies, it is incorporated in the text here. The stanza mentions the 18 places or points which have to be taken care of by the monk. They are the six vows, the six living groups that are not to be harmed, nonacceptance of inappropriate alms etc., avoidance of householders' pot, couch, or seat, and abstinence from bath and decorations. Out of these 18 items, non-violence is the foremost and most prominent, as mentioned in the next stanza.

St 10 मरिज्जिउं (Sk मर्तुं) The form is rather obscure as there is no root like मरिज्ज. मरिज्ज is the base for the passive, but the passive base is not of use in deriving the infinitive form. The regular infinitive forms are मरिउं, मरेउं (Sk मर्तुं to die) मरिज्जिउं may have been peculiarly used in Prakrit to convey the passive sense 'to be killed.'

St 13-16 उगगइमि (Sk अवग्रह) At the place of residence अजाइया probably stands for अजादय (अजावित्ता) without begging, the lengthening of the vowel being due to its

being at the end of the line. भेदाययणवज्जिणो (Sk. भेदायतनवर्जिन)
 Taking care not to violate the rules of good conduct

St 18-22 These stanzas explain the complete abstinence from property or possession. सिया (Sk. स्यात् meaning कदाचित्) at some time. परिहरंति (Sk. परिधारयन्ति) use, put on. The Prākṛit form परिहरंति appears to be based upon the Sanskrit form परिधारयन्ति मुच्छा (Sk. मूर्च्छा) attachment, addiction. उवाहिणा (Sk. उपधिना) by garment or pot which is looked upon as instrument or साधन for संयम The word युक्ता or उपलक्षिता is to be understood to be connected with उपधिना संरक्षणपरिग्रहे (Sk. संरक्षणपरिग्रहे) Even though they have property which is only meant for the preservation of living beings.

St 23-24 लज्जासमा attended with संयम; not inconsistent with संयम. The word लज्जा is very frequently found used in the sense of संयम in the Sūtra Literature. एकभत्तं (Sk. एकाभक्तं) (1) Single, (2) not producing any bondage; vide हरिभद्रसूरी's remark—एकं-द्रव्यत एकसंख्यातुर्गतं, कर्मबन्धाभावात् अद्वितीय भावत एकम् ॥ रात्रौ (Sk. रात्रौ) by night This is one of the several instances where the Prākṛit form is not derived from the Prākṛit base, but it is derived directly from the Sanskrit form Instances of this 'Sanskritism' are found in large numbers in the earlier Sūtras like the Ācārāṅga and the Sūtrakṛtāṅga

St. 25 उदउल्लं बीयससत्तं (Sk. उदकाद् बीजससक्त) Wet with water and mixed with seeds These words qualify भोजन or food taken as understood according to Haribhadrāsūri. It is possible to take these words as forms of Acc. Sing fem. to qualify मही which is used for the Loc. Sing महीं as the commentator says विवज्जिजा (Sk. विवर्जयेत्) May avoid; may leave aside.

St 27-46 These stanzas refer to abstinence from injury to living organisms. तिविदेण करणजोगेण (Sk. त्रिविधेन करणयोगेन)

in all three ways—injuring them oneself, causing injury through others or allowing injury to be done by others. चक्षुः (Sk. चाक्षुष) visible. जायतेयं (Sk. जाततेजसं) lustrous. पावकं (Sk. पावकं) Fire. The commentator explains the word as पापक Sinful; in this case the word जायतेयं may be supposed to have originally been read as जायवेयं (Sk. जातवेदसं). The epithets in the next line—a very sharp, unassailable weapon piercing from all sides can justify the use of the word पावक 'sinful,' as qualifying fire. अत्रयरं सत्यं (Sk. अन्यतर-च्छं) explained as सर्वतोधारशस्त्रं by हरिभद्रसूरि a weapon assailing from all sides as seen from the stanza that follows. अणुदिशं (Sk. अनुदिशु) in the four sub-quarters, the Genitive stands here for the Locative; there can be taken the Accusative also, the vowel at the end of अणुदिशं being lengthened for metrical purposes. आघातो (Sk. आपात) stroke, destruction. पर्देवस्यावद्वा (Sk. प्रदीपप्रतापार्थं) For purposes of light and heat. वीयावेऊ ण वा परं (Sk. वीजजितुं न वा परं) Nor do they desire to ask others to fan. न ते वायं (Sk. न ते वातमुदीरयन्ति) by any of these permissible things viz. utensils etc., they do not set the air in motion.

St. 47-53 There are given above twelve out of the eighteen items which refer to the मूलगुण (principal merits) of the monk. There are given now the remaining six items which refer to the उत्तगुण (subordinate merits) अनुमाई (Sk. अमोज्यानि) disallowed. The vowel अ is omitted for purposes of metre. अकल्पितं (Sk. अकल्पित) Unfit for use. There are given by Haribhadrāsūri two kinds of अकल्प, (unfitness) cf. ते च अकल्पादयः पङ्क्तगुणाः । तत्राकल्पो द्विविधः—शिक्षकस्यापनाकल्पः अकल्पस्यापनाकल्पश्च । तत्र शिक्षकस्थापनाकल्पः अन्तर्धीर्नापिण्डनिर्मुक्त्यादिना स्थानीतमाहारादि न कल्पते इति । उक्तं च—अणुहीना खलु जेणं पिंडेसणमेज्जवत्थपा-एसा । तेणाणियाणि जत्तिणो कप्पति न पिंडमाईणि । उउक्कंमि न अणला वासावासे उ-देवि णो सेहा । दिक्खिज्जंतीं पेयं ठक्काकप्पो इमो होइ । असत्पस्थापनाकल्पमाह-जाई चत्तारि॥॥ नियाग (Sk. नित्यक) given regularly; reserved daily for a monk cf. Com. नित्यमामन्त्रितं पिण्डम् ममादति like, love,

accept. मनाय is a Prākṛit denominative root from the word मम. कंस (Sk. कास्य) a cup. कंसापाणसु (Sk. कास्यपात्रेषु) in bronze pots. कुण्डमोअ (कुण्डमोद्) a pot probably of the form of the paw of the elephant. In such pots a monk is not to eat, because these pots are washed after the Sādhū is gone and often they are washed before the Sādhū dines and consequently they entail the use of cold water before and after (पुरेकम्म and पच्छकम्म) for the monk as stated in the following stanzas. मत्त (Sk. अमत्र) pot. छण्णन्ति (Sk. क्षण्यन्ते) are killed; the reading छिपेति (Sk. क्षिप्यन्ते) means 'are thrown,' and consequently injured; छण्णन्ति is explained as छियन्ते by the writer of the Dipikā.

St. 54-60. आसालअ (Sk. आशालक) a kind of seat. गंभीर-विजया: the word is rendered as 'अप्रकाशाभयाः' by the commentators. These seats are unlighted residences of germs and insects which are difficult to be seen there. निसिज्जा (Sk. निषय) taking a seat, sitting. विवत्ति (Sk. विपत्ति) Violation. कुसील (Sk. कुशील) breach of celibacy. जस्स कप्पइ (Sk. यस्य कप्पते) for whom there is allowed. The words तस्य न दोषः are to be understood after जस्स कप्पइ

St. 61-67 जड (Sk. हीन). The form is a peculiar one; it appears to be the past pass. part. of the Prakṛit root जह् to abandon. चसा hollow ground. विअड (Sk. विवृत) pure, boiled; lit. transformed; boiled water can be looked upon as transformed in a way, and hence the word विअड is frequently used in that sense. उप्पिलावए (Sk. उत्प्लावयेत्) would wash away. अहिट्ठग. (Sk. अधिष्ठातृक) Resorting to. The word appears to have at its basis the Sanskrit word अधिष्ठ. कक्क (Sk. कल्क) plaster or paste of sandal etc. नगिण (Sk. नग्न) completely naked like a जिनकल्पिक monk; or wearing limited garments. नहंसिणो (Sk. नखवतः) possessed of long unclipped nails. The word नहंसि in Prākṛit appears to be based upon the imaginary Sk. word नखस्विन् formed on the analogy of यशस्विन्. विभूसावत्तिय (Sk. विभूषाप्रत्यय or rather विभूषाप्रत्ययिक)

caused by or depending upon 'विभूषा (decoration). The Sanskrit word प्रत्यय is frequently used in Pali and Ardha-Māgadhī in the sense of cause or dependence. Cf. the word प्रतीत्यसमुत्पाद; so also cf. पटिच्च (Pali), पटुच्च or पचय (Ardha-Mag). निष्कण terrible lit. sticky, difficult to be undone चेअं (Sk. चेत) mind, mental condition. In the second line of the stanza the word चेअं is taken as च and एअ (Sk. एतद्) The general sense is:—The enlightened monks saw that the mind is the cause of the inclination to decoration; and hence those saviours of the world never resorted to it, i. e. they never had a mind inclined to decoration

St 68-69. There is the change of metre in these stanzas as they are at the end of the chapter. The metre is a variety of the old जति metre derived from the Vedic जगती by 12 letters in a foot with two determinants characterized by one short and one long letter (—, —) at the end of each foot खवति (Sk. क्षपयन्ति) lit. reduce i. e. calm down the ordinarily perturbed soul by those practices of self-restraint सविज्ञविज्जा (Sk. स्वविद्यविद्यानुगता) possessed of the love which knows the soul (स्व=आत्मा) उउ (Sk. कृती) In the proper season i. e. in the Sarad season. The Loc case affix may be considered to have been omitted; or उउपसन may be understood as a compound word सिद्धि Perfection, Liberation विमानाइ (Sk. विमानानि) Heavens. The word विमान generally refers to the different provinces in each of the 12 Heavens Some of the monks who have completely destroyed their Karma go to the Siddhigati, or Perfection; while others, who have got some Karma remaining, go to some provinces in the twelve Heavens

CHAPTER VII

St 1 The Genitive case भासाण can be taken in the sense of the object, construed with परिसखाय (having known), or the word स्वरूप can be understood and भासाण can be connected with it विणय [Sk विनय] Use employment The monk should make only two (1 e the first and the fourth) out of the four assertions (a) what is सत्या 1 e quite true and definite which is the first (d) what is असत्यामृपा 1 e neither quite true nor quite false as found in the ordinary talks of daily routine affairs referring to आमन्त्रण invitation and the like—which is the fourth The monk should carefully avoid the second, 1 e असत्या untrue assertion as well as the third viz सत्यामृपा or मिथ which is partly true and partly untrue as found in our daily talks where there is no mathematical accuracy, as for example when one says— 'there were born ten babies to-day in the village' or 'twenty deaths occur in the city every day'. Regarding the first and the fourth assertions also, he should make only those assertions which are not harmful in any way when made

St 2 Four utterances are always to be avoided—(a) true (सत्या) in cases when the assertion is improper to be made as causing harm like the assertion of Kausika 'here is the hamlet', (b) absolutely untrue (असत्या), (c) partly true, and partly false (सत्यामृपा) being indefinite such as 'ten births take place every day in this town' and lastly (d) neither true nor untrue 1 e indifferent असत्यामृपा in cases where it is not admitted by the Prophet such as mandates or invitations It is pointed out here that although (a) सत्या (true) and (d) असत्यामृपा (indifferent) assertions are ordinarily permissible, still they should not be made if they are likely to be harmful, unpalatable, etc. They should be made only when they are faultless, mild, considerate and definite

St 4 This stanza simply wants to state that any assertion which comes in the way of सिद्धि or eternal good

(साय Sk. सायत), has to be carefully avoided although it may be permissible according to Stanzas 2 and 3.

St. 5. (Sk. तयामूर्ति) Apparent, or appearing to be such and such an one. The stanza implies that, when the monk becomes a sinner were he to use the feminine gender with reference to a male actor dressed as a female (which is apparently justified), much more would he be so if he gives actual lies.

St. 6-10 एककालंमि (Sk. एवकाले) in future time. गपयाद्यमद्वे (Sk. सांप्रतातीतार्थे) regarding matters of the present and the past. The use of the nasal after अद्य is archaic as found frequently in the Sūtras. The commentator Haribhadrasūri notices the reading 'योययोयं तु निदिसे' in the place of 'एवमेयं तु निदिसे' explaining it as 'परिमितया वाचा निदिसेत्'. The reading has not been, however, noticed in any of the manuscripts consulted for this edition.

St. 11-20. फट्ठा (Sk. पथा) Harsh, गुरुभ्रू (Sk. गुरुभू-पथातिनी) Doing harm to a person who is looked upon as great or nobly-born, although he might not be so as a matter of fact. बाण Squint. पंडग (Sk. फट्ठ) Impotent. उवहम्मद (Sk. उपहन्वते) is injured. The words होले, गोले etc. were current terms of abuse and contempt in the days of the Sūtras. दमए (Sk. दमके) miserable wench. दुइए (Sk. दुर्भगे) Unlucky girl. The terms अज्जिए, पज्जिए etc. respectively meaning—grandmother, great grandmother, mother, aunt, paternal aunt, niece, daughter, and grand daughter—appear to be prohibited for a monk in addressing females, because, being mere terms of honour used only with reference to the age of the woman irrespectively of actual relationship, their use can hardly be justified. It is doubtful whether this verse prohibits a monk from addressing his own grandmother by the terms अज्जिए etc. Perhaps, it does prohibit, as a monk cannot be justified in having any worldly ties allowing him to

use expressions referring to worldly ties. इत्थीगोत्रेण (Sk स्त्री-गोत्रेण) by the family epithet of the woman like गार्गी. जहारीहमभिगिज्ज (Sk ययार्ह अभिगृह्य) taking into consideration the merits and the age of the person addressed. अज्जए पज्जए (Sk. आर्यक प्रार्यक etc.) These terms refer to the male relations which correspond to the female relations in stanza 15.

St. 21-25 The prohibition here implies indefiniteness of knowledge or likelihood of injury with respect to the objects referred to जाइ (Sk जाति) generic name without reference to the gender. सरीसव (Sk सरीसृप) reptile पमेइल (प्रमेदिल) fleshy, plump. पाइम (Sk. यक्षिद्रम) ripe. परिचुड (Sk परिचुड) grown up. उवचिअ (Sk उपचित) developed. दुज्ज, (Sk. दोह) fit to be milked. गोरहक (Sk. गोरथक) A very young bullock; of. the Marāthi word गोन्हा-रसदया (Sk. रमदा) A milk-giving Cow. रहस (Sk. ह्रस्व) small. It is to be noticed that the order of the consonants ह and र is reversed in Prākṛit संवहण F it to draw the chariot

St. 26-28. पेहय (Sk प्रेश्य). Having seen अलं Sufficient; fit to be used for. फलिअ (Sk. परिय) the fastening bar of the city gate पीठए (Sk पीठक) foot-stool; the Nom. case here is used for the Dative चगरेर Probably a Deshi word in the sense of a wooden cup; the दीपिका appears to read the word as चंचवेर. नंगल (Sk लाङ्गल) ploughshare. मइय A Deshi word for a wooden cover for corn in the field. The writer of the Dipikā appears to have read the word मइक here मंडिका The goldsmith's box for keeping instruments It also means 'the rest for the anvil'

St. 29-31 आसणे The words एभिंइसे are to be understood with this line which means by these trees there can be made a seat, or a couch or a cart fit for the hermit's residence. The fault of such utterances is the displeasure of the spirit of trees or the deity residing in the trees.

पायगाला विडिमा (Sk. प्रजातगाला विडिमा). Small twigs with sprouts shooting off from them. वए (Sk. वदेत्) should say.

St. 32. पायराज्जाई (Sk. पायराजानि) fit to be eaten after they become ripe; which could be eaten after being placed in grass etc. for some time. वेलेइयाई (Sk. वेलेचितानि) fit to be plucked. Lit. having got the proper time for being plucked. टालाई very raw. वेदिमानि (Sk. वेदिमानि) fit to be cut or broken. The commentator explains the word as द्वेदिमानि or द्वेदिमानि. As far as possible the monk is not to speak about these things at all. When absolutely necessary, then only he should speak about them and that too, in the manner given above so as to avoid temptation to householders to pluck the fruits or eat them. If, on hearing the words of the monk, the householder plucks them, the monk would incur the faults अधिकरण and the like.

St. 33. असंपडा (Sk. असंपन्नाः) not brooking delay or time; no longer able to bear the burden of fruit. भूभक्ता (Sk. भूभक्ताः) possessed of raw fruits. बहुनेत्रादिमाफता (Sk. बहुनेत्रादिमाफताः) with many ripe fruits. The lengthening of the vowel in मा is archaic evidently for purposes of metre. वज्ज (Sk. वदेत्) should describe. नीलिमाओ छवीद (Sk. नीलिमाः छवपः) 'blue are pods of बाल, घोडा etc.' लादम (Sk. लानीय) ripe for cutting. विदुसज्ज (Sk. विदुसगायाः) fit to be eaten like roasted rice or पोदा.

St. 34. ओसडा (Sk. उन्मत्ताः) free from danger or damage. ससाराओ (Sk. सगाराः) With ripe grains formed inside.

St. 35-39. किज्जं कज्जं (Sk. कियं कार्यं) an action which ought to be performed. पणिआ (Sk. पणिआर्यं) who has put his life at stake. मंतदि A feast. Lit. a place where animals are put to death. विपामरे (Sk. विपामर्यं) should describe. पणिपिअ (Sk. पणिपिआ) With water possible to be drunk by animals. बहुवाइदा (Sk. बहुवाइदाः) With ample water. The form बहुद is very obscurely used. उणिअइदा

{ Sk. उत्प्लुतोदनाः) With waters overflowing the banks. विस्तृत (Sk. विस्तृत) stretched.

St. 41-46. सुहृद (Sk. सुहृत्) Well-taken. सुनिष्ठ (Sk. सुनिष्ठित) Well-accomplished. सावर्जं वज्जए (Sk. सावयं वर्जयेद्) should avoid as being sinful. These words of praise 'well-done, well-cooked' etc. may be used when they are not objectionable i. e. when no harm is produced, as for example in praising the merits of a monk and the like. If, at all, these words have to be used in connection with ordinary things where injury is likely to take place on the words सुहृद etc. being used, the words पयत्तपक्क etc. (Sk. प्रयत्नपक्क etc.) may be used अविकियं (Sk. अविकियं) unpolished, unprepared (showing the ease with which it can be obtained) अचियत्त unpleasant, creating mental unrest. अणुवीहि (Sk. अनुविविन्त्य) thoughtfully. Lit. after thinking well. The use of the word is an archaic one; the form is frequently found in the old Sūtras like the Ācāranga. 'किञ्ज' (Sk. क्रये) fit to be purchased. पणिय (Sk. पणित) A marketable article.

St. 47-53. सय (Sk. शेष) sleep. वयाहिं (Sk. वज्र) Go. वुग्गह (Sk. व्युद्ग्रह) Fight, battle. धाय (Sk. धात) Prosperity, affluence. The monk is never to express his dissatisfaction at these occurrences even when they are troublesome to some. 'देव देव' ति० the term देव is commonly used by people in connection with cloud, sky or king. The use is unjustified for the monks, as it is not strictly a correct one.

St. 54-57. सावज्जणुमोअणी (Sk. सावयानुमोदनी) Language of approval regarding faulty actions. कोह लोह The Abl. case termination is omitted in the case of these words. There is a change of metre as the chapter is coming to its close. The metre is the old जाति metre of 12 letters with two determinants at the end. सबक्खमुद्धि (Sk. सद्वाक्यवृद्धिः) Purity of good expressions. सयाण (Sk. सता) among the good. The word सत or सय is here used for Sk. सत्. The usually used

word is स in Prakrit when the consonant which follows is doubled जाणिया (Sk ज्ञात्वा) having known. जाणिय is the usual form of the gerund, here, however, the last vowel is lengthened. The word may also stand for the Sanskrit word जानीयान् चउकसायावगए (Sk चतुष्कसायापगत) away from : e. free from the four bad emotions—anger, pride, deceit and greed. The order of the words in the compound is the reverse of what it ought to have been. This is frequently found in Prakrit अनिसिए (Sk अनिष्ठित) Not adhering to anything

CHAPTER VIII

St 1 आचारपणिहि [Sk आचारप्रणिधि] The store of the various modes of behaviour. The word पणिहि also means concentration कायव्य (Sk कर्तव्य) The nasal at the end is omitted for purposes of metre मे (Sk मवक्ष्य) to you

St 2 The six divisions of living organisms are given here which are called lives. The principle of life was noticed by the Jain Prophet very widely. Life existed at every place where growth was noticed अच्छज (Sk अक्षय) non injury non violence

St 4-12 तिविहेण करणोएण The reference is to the nine-fold character of action. —The action in the first place can be in (1) mind (2) word and (3) deed, and further on, each again would be by self, through others or by permission to others. उगमह (Sk अवप्रह) Place of residence, (2) permission to stay पुळे (Sk प्रोज्जेह) should clean, should rub बाहिर पुगल refers to external things like hot food or hot water etc. The word पुगल or पोमल (Sk पुहल) is often found used in Jain Literature in a very general sense like body, thing article etc उदगमि, the word is variously interpreted here by the

commentators as the literal sense 'water' is not suitable here in the context of plants and vegetables. The word may mean a particular plant of the name उदक or it may mean water which contains moss and many aquatic plants.

St. 15-19. The eight subtle things where life principle is very difficult to be noticed are mentioned here with a view that the monk should specially guard himself against any injury to them स्नेहसूक्ष्म refers to subtle life in water as in frost, mist etc पुष्पसूक्ष्म refers to flowers of the Banian, the Udumbara and other trees. प्राणिसूक्ष्म refers to subtle living bodies like germs or bacteria उत्तिगृह्णन् refers to small herbs growing in the monsoon called बिलाडीनी टोप in Gujarati or कुतल्याचे दूत in Marāthi पनकसूक्ष्म refers to moss as well as mould बीजसूक्ष्म refers to subtle seeds. हरित refers to subtle vegetable growth on earth similar in colour to earth, grown in the monsoon. अण्डसूक्ष्म refers to small eggs like those of lice and the like जोगसा (Sk. योगसाद् or योगेन) with exertion, carefully. The form appears to be archaic, similar to कायसा both arrived at on the analogy of मनसा. खेल (Sk. खेलम्) Mucus from the throat or cough (गळफे Guj). सिंघाण (Sk. शिंघाण) Mucus from the nose. जडित्य (Sk. जडित) dirt on the body.

St. 20-34. The monk is to relate, out of what he has seen, only such things as are good or harmless, such as his seeing a pupil giving religious instructions to a king etc. and not such things as his seeing the wife of so and so weeping etc. निद्राण (Sk. निद्रान्) Food possessed of an excellent taste, colour etc. निज्जुड (Sk. निर्व्यूड) Devoid of savour; coarse. मुहाजीवी (Sk. मुहाजीवी) Living by no profession of any type (cf. note on Ch. V-1 St 100) हुहरे (Sk. हुमरः) Easily satisfied. आहुरत्तं (Sk. आहुरत्वं) Anger; lit. demoniac disposition. तिट्ठिणे The word is a Deshi one probably onomatopoeic, meaning—'chattering or muttering in anger the words तिण् तिण्' cf. Mar तणतणणरा The commentators explain

it as अलाभे यस्मिन्नाभायो. -सित्तए (Sk. सित्तयेत्) should disdain. अहम्मियं पदं (Sk. अधार्मिकं पदं) An irreligious step, explained by commentators as मूलोत्तरगुणविराधना.

St. 35 चलं धामं च० This stanza is not found in Haribhadrasūri's commentary. दीपिकाकार has however noticed it.

St. 36-40 जरा जाव० The thought is very frequently found in Sanskrit Literature. cf. भट्टहरि—“यावत्स्वस्थमिदं कलेरगृहं०” or “गृहीत इव केशेषु मृत्युना धर्ममाचरेत्”. कसिणा (Sk. कृत्स्नाः, कृष्णा वा) (1) All, (i. e. in their entireness); (2) black.

St. 41-50. राइणिएसु (Sk. रत्नाधिरेषु) superior in religious merits It would have been better had there been noticed a reading like रयणाहिएसु in any of the manuscript copies. कुम्भुव्व The simile of the tortoise is intended to imply that the monk should keep all his limbs like hand, feet etc. perfectly within limits. मिहोक्कहाहिं (Sk. मिथ कथाहु) in confidential talks. किञ्चाण (Sk. कृत्यानां) Of the preceptors. जेण (Sk. येन) by means of which. The neuter form is used irregularly for the feminine form जाए referring to भासाण. Or, the neuter gender can be said to have been used here as there is conveyed only a general idea irrespective of gender, cf. सामान्ये न्पुंसकम्. विअं (Sk. व्यक्तां) distinct. गिसिरे—The form stands for गिसिरे (Sk. निवृत्तेर्) should utter. दिट्ठिवायमद्विज्जगं (Sk. दृष्टिवादमधीयान) One who has studied the दृष्टिवाद the twelfth Anga of the Jain Canon, now extinct. The adjective दिट्ठिवायमद्विज्जगं implies the knowledge of the monk of the base, the affix, the augment, the substitute etc. of words which he is studying, making him almost incapable of committing mistakes. Even though such a clever monk accidentally commits mistakes he should not be laughed at; much less an ordinary monk who may commit mistakes frequently.

St. 51. भूयाहिरणं (Sk. भूयाधिकरणं) leading to the injury of living beings. इत्थोविगह (Sk. स्त्रीविग्रह) the body of the

women; the word shows the danger to Samyama from women even after their death from their dead bodies तालउडं (Sk. तालयुडं) A very deadly poison causing death as instantaneously as the breaking of the palm-fruit. समत्तमाउडे (Sk. समात्तायुच) Furnished with all weapons The insertion of म् (nasal) is archaic ज सि (Sk. यद् आसीद्) which was.

CHAPTER IX—1

St. 1-17. अशुद्धभावो—condition of adversity or wretchedness or ill-luck-फलं व कीअस्स. (Sk. फलमिव कीचकस्य). It is a belief that the Bamboo tree just like the plantain tree perishes as soon as it bears fruit. The terms होलणा and आसायणा (Sk. हेलना and आशातना) mean disrespect and mental agony, in general. अबोहि आसायण (Sk. अबोध्या आशातनया). For the sake of metre, the words अबोहि and आसायण are used here without case terminations in an archaic style Disrespect or censure (होलण or खिसण) of the preceptor leads to आशातन (agonising the preceptor) which further leads to अबोधि (ignorance, mental delusion) in the pupils which frustrates every hope of Liberation of the pupil. सत्ति (Sk. शक्ति) may be an instrument similar to the lance or spear. गणी—One at the head of the group, also known by the word आचार्य आयरियप्पमत्तो (Sk. आचार्ये अग्रमत) The omission of the case termination is a peculiarity of the archaic style here.

CHAPTER IX-2 .

St. 1-12. ततो सि (Sk. तत् अत्य) The word सि is used for से which means 'अत्य' (of it) The religion is here compared with a tree. गियडी (Sk. निहृतिमान्) full of fraud, एहंता (Sk. एष्यन्त.) increasing. The word may be explained as एष्यन्त. getting (lit. going to) अभियोग The duty or character

of a servant छाया (Sk. छाताः) with their bodies marked with scars of whips etc. The word also means deformed by means of the nose or ears being slit. ज्वला गुह्यगा (यक्षाः गुह्याः) Gods of those names known respectively by the words व्यन्तर and भवनवासि also. सिखा (Sk. शिक्षाः) Training, discipline.

St. 12-21. Stanazas 13 to 16 are to be construed together where a student born in a very high family is compared with a monk-student and it has been pointed out emphatically that when a student of a high family does not mind undergoing punishment, chastisement etc. for securing a worldly object, the monk should much less mind it whose object is far from worldly. The words निपा (Sk. शिष्यानि) and नेउणिवाणि (नेपुणिमानि) may be taken respectively to mean 'useful arts' and 'fine arts' उरहिणामवि (Sk. उपधिनापि) also with the garment or any article that he keeps. The nasal after उरहिणा is archaic and unnecessary. The word उरहि is found often used in the Sūtra Literature in the sense of necessary adjuncts like pot, camble, broom etc. बालवन्ते. This stanza is not noticed by the commentator Haribhadrāsūri and hence it might have been a later addition. The author of the Dīpikā has noticed it.

St. 22-24 विवृत्ती (Sk. विपत्तिः) Destruction, loss etc. of knowledge and other merits of an undisciplined monk, as a result of his insubordination मदङ्गुलाखे (Sk. ऋद्धिगौरवमतिः) Bent upon securing his own worldly prosperity and greatness; possessed of a foolish sense of his prosperity and greatness. The transposition of the word मति in the compound is a peculiarity of the Prakrit dialects खनितु...गया Having annihilated their भवोपमादिसमै by penance, and discipline, they secure a place in the Perfect Region निदिगति. The change in the metre is the characteristic of the conclusion of the chapter.

CHAPTER IX-3.

St. 1-5. आहियग्गी (Sk. आहिताग्नि) One who keeps the Fire constantly in his house and worships that regularly. The frequent mention of the Fire worshipper as a standard of comparison for devotedness etc in the Sūtra Literature shows the great hold which the Mimāṃsakas had over the Brāhman community in those days राइणिएहु (Sk. रत्नाधिनेषु) Superior in religious merit. परियायजिद्वा (Sk. पर्यायज्येष्ठ) Senior in the order of monks. The word परियाय literally means a condition; here it refers to the condition of monk-hood. उवायवं (Sk. अवपातवान्) Bowing down; obedient. cf. अवपातवान् बन्दनशील निरुद्वर्ग वा. अताय (Sk. अज्ञात) Unknown; the case termination is omitted here जवगट्या (Sk. यापनार्थ) Merely to sustain his body by means of which he practises self-restraint. विरुत्यइ (Sk. विरुत्यते) does not boast or brag that he is lucky or the district is a good one. The reading विरुत्यइ has got one letter wanting as far as the metre is concerned. The Sanskrit word विरुत्ययति must have been present in the mind of the poet when the stanza was composed अपिच्छया (Sk. अप्यामिच्छता or अत्येच्छया), With little desire i. e. without any hankering.

St 6-15 आसाइ (Sk. आशया) with an expectation of future benefit. दुम्मणिअं (Sk. दुर्मनस्वतां) displeasure, mental pain. परमगसूरे (Sk. परमागशूरः) Extremely brave; superior in bravery to the greatest philanthropist or warrior. The word may stand for परमार्गशूर meaning 'brave in following the highest path i. e. the path of Liberation.' अहुइए (Sk. अहुहृ) Without any jugglery. भावय (Sk. भावयेत्) should think evil निण्डादि० (Sk. गृहाण साधून्गुणान्; सुय असाधून् गुणान्) The omission of the case affixes is archaic. जत्तेग (Sk. यत्नेन) with great effort.

CHAPTER IX-4

Section—1 चत्वारि विनयसमाधिश्च (Sk चत्वारि विनयसमाधित्थानानि)
The word समाधि is used in the sense of समाधान i. e. the condition of the soul characterized by perfect contentment. The four kinds mentioned here—विनयसमाधि, श्रुतसमाधि, तप समाधि and आगरसमाधि—show the four ways in which such a condition is secured.

Section—2 The four constituent itmes of विनयसमाधि are given here—(a) patience and attention, (b) sound and careful grasp of the subject, (c) respectful attitude to Scriptures observing whatever they enjoin and (d) absence of any self-conceit. These four things make a monk full of modesty, humility and obedience. The explanatory verses quoted at the end sum up in general terms the characteristics mentioned in the Sutra passages that precede.

Section—3 अज्यादभवय (Sk अध्येतव्यक) To study It appears that अज्याय and अहिज्ज are the two bases in Prakrit of the Sk root अधि + इ to study corresponding to the Sk. bases अध्ये (where the root इ undergoes Guna change) and अभीष्ट.

Section—4 वित्तिवण्ण. The words कीर्त्ति, वर्ण, शब्द and श्लोक are almost synonymous. The commentator Haribhadrāsūri has however drawn nice distinctions, cf सर्वदिग्यापी साधुवाद कीर्त्ति, एरदिग्यापी वर्ण अर्धदिग्यापी शब्द, तत्स्थान एव श्लाघा श्लोक and has remarked that one should not practise penance like धर्मिष्ठ for any benefit in this world, so also one should not practise it like ब्रह्मरक्ष for any supramundane benefit, one should practise it simply to destroy Karma. The word नन्त्य (Sk नान्यत्र) is often used in the Sutra Literature in the sense of 'except' cf note on Ch. VI-St. 5.

Section—4 अदितिणे (Sk अदितिण) Ungrumbling. The root तिण्ति appears to be onomatopoeic referring to the hot

grudging words one utters, when one is impatient of other's talks (see note above pp 67-68) पडिपुग्गो (Sk. प्रतिपूर्णाः आयतं आयतार्थिकः) Full of scriptural knowledge (प्रतिपूर्णाः) and extremely (आयतं) desirous of Liberation (आयतार्थिकः). भावमंधण (Sk. भावसंधायकः) Joining himself to the perfect mental condition. अभिगम चउरो The last two stanzas summarize the general effects of perfection in the four Samādhis. The word अभिगम is used for अभिगम्य (अभिगमिञ्ज in Prakrit) for metrical purposes पयस्सेमं (Sk. पद क्षेत्रं) Place of benefit इत्थं (इत्थंस्थ in Sanskrit) The germinal cause for conditions or existences in this world or in the lower worlds.

CHAPTER X.

This chapter is named 'समिक्ख' अप्ययन on account of every stanza of the chapter ending with the word स भिक्खु. A large variety of metres is noticed in the chapter. Some verses have got even different feet in different metres. The metres are old and irregular. On the whole, the metre appears to be the old वैताल्य metre consisting of 14 or 16 syllabic instants in each foot with the pair of determinants—(— —, — —) made up of one short and one long letter—at the regular end or near the end of each foot. For detailed observations on this metre (vide "Dissertation on an old and obscure metre in the Jain Sūtras" Gujarat College Magazine Serial No 31, dated February 1931)

St. 1-6. अण्णइ (Sk. आञ्जया) according to the behest of the prophet पडियाअइ (Sk. प्रत्यापियन्ति) drinks back. The word पडियाअइ stands possibly for प्रत्याददाति वहणं (Sk. वधने or वधः) Injury or slaughter. अत्तममे (आत्मममान् मन्येत पद् कान्) should look upon the six groups of living organisms as upon his own self. This is, in general, the line of instructions and advice followed in the Sūtras for proving that injury or violence to living beings is a gross sin and abstinence from.

it is absolutely necessary for self-restraint पञ्चमयसवरं
'Sk. पञ्चमयसवरं) Stopping the five-fold influx of Karma by
means of the five senses.

St. 12-13 अतिष्ठ दुः The monk should have a strong con-
viction about the necessity of right knowledge penance
and self-control for a real spiritual progress. The word
मनोराज्यसुखं (Sk. मनोराज्यसुखं) refers to the three Guptis
सुखं (Sk. सुखं) For to-morrow निद्रे (Sk. निद्रया) should keep
वृद्ध (Sk. वृद्ध) pertaining to fight. The commentator
gives the Sanskrit word वैमदिकी अविवेक (Sk. अविवेक) despis-
ing or disrespectful. The commentator offers another ex-
planation also in the words कोपादीनां निषेध इत्यन्ये The Dipika
notices the reading उवद्रे

St. 12-15 पटिमं (Sk. प्रतिमा) Motionless condition like that
of a statue or of an idol इष्टं वृत्तिं वा (Sk. इष्टं वा वृत्तिं वा)
struck or pierced पुनश्चिन्ते (Sk. पुनश्चिन्ते) similar to the earth
in hearing everything of the epithet सर्वगता for the earth
अनिच्छते (Sk. अनिच्छते) Without any निदान or desire for
something to be obtained.

St. 16-21 अन्नसंयुक्तं (Sk. अन्नसंयुक्तं) Unknown
to the householders who collect alms in small quantities
from different places. पुनश्चिन्ते (Sk. पुनश्चिन्ते) Living
on food coarse or otherwise. The word पुनश्चिन्ते literally
means coarse unsubstantial food and hence may second-
arily mean a fault which leads one to suppose that self-
restraint is of no avail. If this sense be taken पुनश्चिन्ते
would mean free from mental delusion which leads one
to suppose that संयम is of no avail. cf. com. सदाचारसंयमसंयमः
The word पुनश्चिन्ते means 'high raised up' (समुत्थित or उत्थित)
and the word पुनश्चिन्ते may also consequently mean
'spiritually exalted and free from unsubstantial thoughts.'
अनिच्छते (Sk. अनिच्छते) Without any fraud. This is the expla-
nation given by हरिवंशसूरी and हरिवंशसूरी both. The word may
mean unattached (अस्ते) अनिच्छते एव पुनश्चिन्ते (Sk. एव पुनश्चिन्ते)

पुण्यपापे) Knowing that merit and sin belong individually to separate individuals. This is one of the golden philosophical thoughts which the monk is asked to entertain always cf. आचारसंगसूत्र "जाणितुं दुक्खं पत्तेयं सायं" etc. हासं दुहए (Sk. हास्यदुहकः) Doing something creating laughter or mirth (हास्यकारि कौतुककर्ता) the nasal after हास is archaic.

APPENDIX No. 1.

Para 1. This and the next chapter are known by the name चूलिका (appendix) as they are intended to make the monk firm in monkhood after he has mastered the instructions given in the various chapters of the Sūtra. The first appendix is aptly called रत्तिवाक्यचूलिका as it enumerates the various adage-like sentences which would increase his liking for monkhood, ओहाणप्पोहिणा अणोहाइएण [Sk. अवधानोपेक्षिणा (अपसरणोपेक्षिणा) अनवधावितेनैव (अनुप्रव्रजितेनैव)]. By a monk who is thinking of renouncing but who has not actually renounced. The word अवधान for ओहाण is given by Haribhadrāsūri. It appears that ओहाण stands for अवहान or अवधावन. दुस्समाए (Sk. दुपमाया) in the spiritually descending era. The conception of the alternate cycles of the ascending and the descending eras (सुपमा and दुपमा) is a peculiar one to the Jain Philosophy. साइबहुल (Sk. सातिबहुलाः) Full of fraud. Full of lies. इमे य मे दुक्खे (Sk. इदं च मे दुःखं) This grief of mine. The word दुस is used here in the Masculine gender. पडियायणं (Sk. प्रत्यापानं) Drinking back. The word should rather mean 'taking back' (प्रत्यादानं) गिहवास (Sk. गृहपाश or गृहवास). Traps or nooses of house; viz. wife, children etc or residence in a house. आयङ्क (Sk. आतङ्कः) disease like cholera or any other one bringing quick death. संसपे (Sk. संसर्पः) Thought of separation etc. which leads to cruel deeds. सोपक्केसे (Sk. सोपक्केस) attended with domestic worries like husbandry, trade etc. परिआए (Sk. पर्यायः) Condition The word

परिआय, used without any other word in the Genitive case, refers generally to the condition or stage of monk. पत्तये पुण्यपावं (Sk. प्रत्येकं पुण्यपावं) Individually separate is the merit and sin, (Compare above, pp. 78-79). The Commentator Haribhadrāsūri remarks here that each of the three expressions beginning with सोवहेसे गिहवासे is split up into two, and the eighteen expressions are over at the end of पत्तये पुण्यपाव according to the older tradition. वेदता (Sk. वेदयित्वा) After experiencing the fruits.

St. 1-16 ओहाविओ (Sk. अवधावित्) 'Run away from monkhood. छमं (Sk. क्षमं) to the earth. A very vivid and forcible comparison is given here in this stanza between the condition of monkhood and the condition of the monk after he has renounced monkhood and retaken the house-holder's life to his great misery and remorse. The Comparison indirectly supports all the eighteen statements by fully bringing out the miseries of life, the transitoriness of pleasures and enjoyments, and the bad and undesirable results of the various actions. जन्तुगिविज्जाय (Sk. विध्यात-यशमि) Extinguished sacrificial fire. The transposition of words is archaic. cf. also the word दाहुदिओ (Sk. उद्धृतदं) पिहुज्जणमि (Sk. पृथग्जने) Among common persons. पसज्जवेअमा (Sk. प्रसज्जवेत्ता) with a defiant mind, i. e. with an attitude devoid of religiousness. शिज्जइ (Sk. क्षीयते). passes on, rolls on. अविस्सइ (Sk. अपयास्यति or अपेयति) will disappear. The Prākṛit form is derived directly from the Sanskrit form अपेयति.

St. 17-18. These stanzas give the benefit which results from the monk's fixing himself in monkhood by meditating upon the various expressions quoted above. पइलंति (Sk. प्रचालयन्ति) shake, disturb. आय acquisition of right knowledge and the like. उवाय [Sk. उपाय] The means to get right knowledge etc. वियाणिआ can be explained as a gerund form (विज्ञाय) or a potential form (विजानीयात्).

APPENDIX 2.

The appendix is called विविक्षर्वाचूला intended for emphasizing upon the monk the necessity of and the advantages from moving alone-

St. 1. केवलिमासिअं (Sk. केवलिमापितां) Spoken by the omniscient sage, Simandhara Swami. The commentator states here the following traditional account regarding the origin of this appendix. Once a lady prevailed upon a weak monk to observe a long fast at the beginning of the monsoon. The monk, unable to observe it, died. The lady thereupon, felt that she was the cause of the monk's death and desired to approach the Tirthankara. A deity took her near Simandhara Swami who told her that she was innocent and gave her advice in the form of this appendix. Briefly stated, the advice is that a man should lead his soul in a direction which is against the current of worldly life, as the Fruit or Goal which he has in view for his spiritual benefit is in that direction. He should never follow the advice of ordinary persons which pins him down to worldly life, but follow what is stated in the Scriptures. cf. निमित्तमासाय यदेव किंचन स्वधर्ममार्गे विरुजन्ति वालिशाः । तपश्चुतज्ञानधनास्तु साधवो न यान्ति कुच्छे परमेषु विक्रियाम् ॥ कपालमादाय विपन्नवाससा वरं द्विपद्मसमृद्धिरीक्षिता । विहाय लज्जा न तु धर्मवैदेशे सुरेन्द्रसार्येपि समाहितं मन ॥ २ ॥ पारं समाचरति वीतघृणे जघन्यः प्राप्यापदं सृष्टुं एव विमथ्ययुद्धि । प्राणालयेपि न तु साधुजनं स्ववृत्तं वेलां समुद्र इव रुद्धयितुं समर्थः ॥ ३ ॥

St 3. पडिमोओ आसवो (Sk. प्रतिरोत आश्रवः) The commentator Haribhadrāsūri explains the word आश्रव as " activity of mind, body and speech leading to spiritual benefit, being characterised by a conquest of senses." He, however, sees that his explanation is exactly opposite to the usual sense of the word आश्रव which means influx of 'Karma' and proposes consequently another explanation (or reading perhaps like आसमो) viz " acceptance of vows " (आश्रम) The

word आम्र can be taken here to mean 'activity' which, connected with the word सुग्रहितानां (of monks), would mean 'a'scetic life.'

St. 4. आचारपरक्रमेण (Sk. आचारपराक्रमेण) possessed of strength for observing the practices of the monks. चरिआ (Sk. चर्या) movement from place to place गुणा (Sk. गुणाः) merits such as the Mūlagunas and the Uttaragunas. नियमा (Sk. नियमा.) rules and regulations regarding begging, its time and so on The metre of stanzas 2, 3 and 4 is regular Āryā.

St. 5-6. पदरिक्ता (Sk. प्रतिरिक्ता) Resorting to a solitary place. ओसन्नदिग्गदभक्षपाणे (Sk. उत्तन्नदृष्ट्यहृतभक्षपाणः) Having food and drink brought (आहृत) from a place which is generally (उत्तन्न) seen (दृष्ट), being not beyond two or three houses. The word ओसन्न has the sense of 'generally' (प्रायः in Sanskrit). cf. देवा ओसन्नं सय वेद्यं वेदंति.

St. 7. For reference to flesh and wine here, see note on Ch. V-1, St 73. The commentator Haribhadrāsūri rejects the explanation given by some commentators of the words मय and मास as 'buttermilk' and 'boiled rice' which appear similar to wine and flesh, observing that if mere 'similarity to a forbidden or prescribed article formed a criterion for the rejection or acceptance of a thing, urine could also be drunk because of its being a liquid like ordinary water which is prescribed for drinking. निर्विगदं गया (Sk. निर्विकृतिं गताः) often not taking even the purified things on account of their strong self-control. The acceptable things, too, are to be taken with moderation and only then when they are absolutely necessary. असंश्लिष्टेहि (Sk. असंश्लिष्टे) With those who have not troubled them.

TRANSLATION

Religion is the highest bliss! it is made up of non-injury (of living beings), self-restraint (of seventeen kinds) and penance (of twelve kinds); even gods bow down to him who has his mind always firm in religion (1). Just as bees suck honey from the flowers of a tree and do not make the flowers fade although they satisfy themselves, similarly these monks in this world, who are free (from external attachments), are intent upon seeking faultless food given by householders like bees on flowers (2-3). With the thought that they would get the alms required and yet nobody would be injured, the monks move receiving alms out of food prepared for others as bees do in flowers. (4). Those enlightened monks who, like bees, do not stick to any particular thing, are given to collect alms from different places, and are self-restrained, are designated Sâdhus on that score (5) Thus I say.

CHAPTER II

How can a person, who is unable to control his desires, who is nervous at every step and who is entirely subjugated by desires, observe monkhood? (1) He cannot be said to have renounced (the world) who does not find pleasure in (excellent) garments, scents, ornaments, women and beds simply because they are not at his disposal (2) He alone can be said to have renounced (the world) who casts away (lit. throws away at the back) desirable and welcome enjoyments, although they are at his disposal and renounces pleasures which are entirely his own (3).

A monk might be moving with an equanimity of mind and yet his mind may perchance rush outside (the fold of self-control), on such occasions he should control his passion regarding a woman or so, reflecting all the while that she is not his, nor he is hers (everyone enjoying separately the fruits of his or her own actions) (4) Mortify yourself, abandon all idea of delicacy, overcome desires and (you can at once know that) grief is overcome; cut off the feeling of hatred, control passion, and you will be happy in this wordly life (5) Serpents born in the Agandhana family of serpents would rather throw themselves into the flame of fire, full of smoke and difficult to be borne, than desire to suck back their own vomited poison (6)

Oh you lover of fame, flee upon you inasmuch as you for the sake of your life, wish to eat back what you have vomited, death is in fact better (than this) for you (7) I am the daughter of the king of Bhogas (named Ugrasena), so also, you belong to the race of Andhakavrsnis (being the son of Samudravajaya), let us not be (like) Gandhana serpents being born in noble families, be firm in self-restraint. (8) If you feel passion for which ever woman you see, you will be unsteady in mind like the Hada tree that can be uprooted by a gust of wind (9)

Having heard these good words of the self controlled lady, Rathanemi was brought back to religion like a wild elephant (who is brought back to his normal condition) by the goad (10) Thus act the enlightened learned persons who are very clever and who turn back from (objects of) enjoyments just as that excellent man (Rathanemi) (11).
Thus I say

CHAPTER III.

The following are the things improper to be practised by great sages who are free from the ties of the world, who have made themselves firm in self-restraint, who are free from possessions and who are the saviours of the people :—

(1) A thing done purposely for the monk, (2) a thing purchased for the monk, (3) a thing offered by a man who gave invitation, (4) a thing brought in for the monk from a distant place or so, (5) dinner at night, (6) bath, (7) scents and flowers, (8) fan, (9) things stored up (overnight or so), (10) pot of householders, (11) food from the king's place, (12) food given in pursuit of the wish expressed by the mendicant, (13) shampooing, (14) tooth brush, (15) inquiry after health, (16) looking at one's body (in the mirror), (17) playing at counters, (18) playing at dice, (19) bearing the umbrella when not required, (20) treatment, (21) wearing shoes on the feet, (22) kindling fire, (23) alms from a person from whom one has taken residence, (24) raised seat, (25) couch, (26) sitting in the intervening place of two houses, (27) cleaning the limbs, (28) service of householders, (29) maintenance by family professions, (30) taking water which is not thrice boiled, (31) remembrance of past pleasures when ill, (32) Mūlaka vegetable, (33) ginger, (34) sugarcane which is not ripe, (35-36) bulbous roots and ordinary roots which are possessed of living organisms, (37-38) fruits and seeds which are raw, (39) Sauvarchala salt, (40) crystal salt, (41) ordinary salt, (42) Romaka salt, (43) sea-salt, (44) Pāmsu salt, (45) black salt, (46) fuming of clothes, (47) vomiting, (48) use of enema etc., (49) purgatives, (50) collyrium, (51) painting the teeth, (52) anointment of the body, (53) decoration of the body. All these things are not to be practised by the great sages who are free from the ties of the world, who practise self-restraint and who move as lightly as the wind. (10).

Those monks are free from worldly ties who know well the five ways of the influx of Karma (such as injury to living beings etc) who are guarded in the three (mind, word and body), who are well restrained in the six (groups of living beings), who control the five (senses), who are courageous and who look straight. (11). The self restrained monks, who are full of contentment, heat themselves in hot seasons, are uncovered in cold seasons, and remain snug in their places of residence in the rainy season (12). Controlling the enemies in the form of the twenty two troubles, shaking off delusion and conquering senses, these great sages strive earnestly only for the removal of all misery. (13) Having done the things difficult to be practised, and having borne sufferings difficult to be borne, some proceed from this world to regions of gods while some become perfect, having become free from the dirt of action (14). Those born as gods (after their fall from heaven come to this world and) destroy their remaining past actions by self restraint and penance, thus, following the road of Perfection (like right knowledge etc) they protect the six groups of living beings and eventually go to the place of the Perfect (15). Thus I say

CHAPTER IV

Sudharma swamin says to Jambū-swamin—I have heard, oh long lived one, the following, said by the Divine Prophet. Well, in the assembly of the Ganadharas there was well cognised, well explained and well practised by the monk Mahāvira of the Kāshvapa clan the lesson by name 'chajjivana' (six groups of lives), it is beneficial to me to study that chapter which explains religion.

Well, Sir, what is that lesson named 'six groups of lives' which was well cognised .. of Kāshyapā clan? Is it beneficial etc .. religion?

Well, the following is that lesson etc.....clan. It, is beneficial for me ('for you' rather, with the reading ३) to study religion. The lesson runs as follows: The six groups are—the group of earth bodies, that of water bodies, that of fire bodies, that of wind bodies, that of vegetable bodies and that of moving bodies possessed of sensation and emotion.

The earth is stated to be alive with innumerable lives, all existing (and suffering) individually separate, except when it (i. e. the earth) is made lifeless (lit changed) by the use of weapon. Water is stated to be alive ... weapon; fire is stated to be alive ... weapon; wind is stated to be alive ... weapon; vegetables and plants are stated to be alive...weapon. The following are the divisions of the plant group:—top-seeded, root-seeded, knot-seeded, branch-seeded seed-growing, shooting out without visible seed, grass and creepers—these form the vegetable group; these are said to be alive when there is the seed present in them; they are full of individual lives all separate except when they are changed: e, turned lifeless by the use of weapon.

Now, the following are what are termed as moving lives of various kinds:—born from eggs, born as young ones, born from the womb, born of liquids, sweat-born, born collectively in large number (without any vivid source noticed, such as locusts etc), burst out from the ground, born suddenly (such as gods etc). They are such living organisms as evince advancing, retreating, contraction, extension, crying, moving, fearing, running, coming and going; they are, for example, insects and gnats, Kunthus and ants. All these living organisms, some of which are

possessed of two senses, some of three senses, some of four senses and some of five senses, all lower animals (like birds and beasts) all hell-beings, all human beings, all gods, all breathing animals are all of them after extreme happiness. The group made up of these is the sixth group of living beings termed as 'trāsa' group.

Never I would do injury to these six groups of living organisms by myself, nor shall I cause injury to be done by others. Why! I would not like to consent to others doing injury. As long as I am alive, I would not in any of the three ways, by any of the three instruments—mind, word, or body—do the thing, nor cause it to be done, nor consent to another doing it. If I have done it sometime in the past, I recoil from it, Learned Sir, I blame myself for it. I censure myself for it, I abandon such inclination on the part of my soul.

The first Great Vow, Revered Sir, is abstinence from injury to living beings. I shall abandon, Revered Sir, every kind of injury to living beings, let them be subtle or big, movable or immovable. Never I would do injury by myself etc. .. on the part of my soul. I have placed myself in the first Great Vow. It is abstinence from all kinds of injuries to living beings. (1)

Now, another is the second Great Vow viz abstinence from false speech. I renounce all false speech. Divine Sir, hence, through anger, or avarice, or fear, or mirth, I shall myself never tell a lie nor make another tell a lie, nor shall I consent to another giving a lie. As long as I am alive I would not etc. in the second Great Vow, it is abstinence from all kinds of false utterances. (2)

Now, another viz the third Great Vow, abstinence from taking a thing not given. Truly, I shall renounce taking what is not given. Hence in a village or in a

wood, I shall not myself take anything which is not given, however little or much, small or big, animate or inanimate. Never shall I make another accept what is not given, nor shall I consent to another accepting what is not given. As long as I am alive, I would not etcin the third Great Vow; it is abstinence from taking what is not given i.e. abstinence from theft. (3)

Now another, viz the fourth Great Vow, abstinence from sexual intercourse. I renounce all sexual intercourse, Divine sir; hence, let it be celestial or human or pertaining to lower animals, never shall I practise sexual intercourse, nor shall I make another practise it, nor shall I consent to another practising it. As long as I am alive, I would not etcin the fourth Great Vow; it is abstinence from sexual intercourse (4)

Now, Divine sir, another i.e. the fifth Great Vow, abstinence from property. I renounce, Divine sir, every possession. Hence, I would never keep any possession, whether little or much, small or great, animate or inanimate; I shall never make another keep any possession, nor shall I give consent to another keeping possession. As long as I am alive, I would not etcin the fifth Great Vow. It is abstinence from all possession (5)

Now Divine sir, the sixth Great Vow, abstinence from night-meal. I renounce, Divine sir, meal by night altogether; hence, whatever it might be, eatable, drinkable, chewable or tastable,—I shall never myself dine at night, nor make others dine at night, nor shall I consent to others dining at night. As long as I am alive. I would not etc. in the sixth Great Vow; it is abstinence from all kinds of meals at night. Well, having undertaken these five Great Vows with abstinence from night-meal as the sixth for the welfare of (my) soul, I shall move. (6)

The monk or the nun, who is self-restrained, who is devoted to penance and who has renounced sinful acts, should never by day or by night, alone or in an assembly of monks, asleep or awake, scratch or dig, shake or break, by hand or by foot, by stick or by blade, by finger, by pencil or by a bundle of pencils, (any piece of) earth or wall, stone or clod, dusty body or dusty garment; he should not make another scratch, dig, shake or break (any of the above) nor should he consent to another when he is scratching, digging, shaking or breaking etc. (He should say:) as long as I am alive, I would not in any of the three ways etc.....(as on page 6).....abandon such inclination on the part my soul. (7).

The monk or the nun.....awake, touch or rub, move or churn, shake once or frequently, warm or heat, water, or frost, snow or mist, hailstone or water drop on plants, rainwater or drenched body or garment, or wet body or garment; he should not cause another person to touch or rub etc; nor should he consent to another when he is touching or rubbing etc(He should say); as long as etc.....on the part of my soul. (8).

The monk or the nun...awake, ignite or stir, move or fan, blow or extinguish fire or ember or burning ember, flame or blaze fire-brand or ball of fire or burning meteor; he should not make another person ignite or stir etc.....nor should he consent to...of my soul. (9)

The monk or the nun.....awake, blow or fan by chowrie or by winnowing instrument or by fan, by leaf or piece of leaf, by branch or twig, by feather or plumage, by garment or skirt, by hand or mouth, his body or any external thing; he should not make another person blow or fan the same; nor should he consent to another blowing or fanning it, he should say—as long as I am alive etc ..
.....inclination on the part of my soul. (10)

The monk or the nun...awake, tread or stand, sit or lie upon seeds or things placed on seeds, sprouted seeds or things placed on them, grown seeds or things covering grown seeds, green vegetables or things placed on them, cut up thing or things placed on them, living organisms or thing full of living organisms like wood-insects etc., he should not make another person tread etc ; nor should he consent to another doing the same. He should say—as long as I am alive etcabandon such inclination on the part of my soul (11),

Were the monk or the nun... ..awake, to find an insect or a gnat, Kunthu or an ant on his hand or foot, on arm or thigh, on head or garment, on begging-bowl or mantle, on Pādapunchana or on duster, on Gochha or on pot, on rod or on footstool, on plank or on bed, on bedsheet or on any other article allowed for him, he should very carefully inspect it, take it and cast it away at a solitary corner; he should never put them together and hurt them. (12).

Moving without carefulness, a monk causes injury to breathing animals and other living organisms ; thereby he incurs sinful Karman which results into a bitter fruit for him (1). Standing without carefulness a monk causes etc. (2.) Sitting etc.....(3). Sleeping etc.... ..(4). Eating etc. (5). Speaking etc.....(6).

Then how should a monk move ? how should he stand ? how should he sit ? how should he sleep ? eating in what way or speaking in what way does he not incur sin ? (7).

He should move with carefulness, stand with carefulness, he should sit with carefulness, sleep with carefulness : eating and speaking with carefulness, he does not incur a sinful Karman (8).

No sinful activity is incurred by one who sees all living beings as his own self, who carefully inspects all living

organisms, who has stopped all influx of Karman and who is self-restrained. (9) Knowledge first, and then mercy; with this in view stands the whole group of monks; for, what will an ignorant person do? how can he discriminate between merit and sin and see one of them better than the other? (10) It is after hearing, that one knows what is beneficial, so also, it is after hearing, that one knows what is sinful; both these one knows after hearing; one should take that path which is better. (11) One, who does not know living beings, does not also know the non-living beings; how can one know self-restraint if one does not know what is living and what is non-living? (12). One who knows living beings, knows also the non-living beings; one who knows living and non-living beings, knows verily the self-restraint. (13).

When one knows both life and non-life, then one comes to know the variety of existences of all living beings (14). When one knows the variety.....beings, then one knows merit as well as sin, bondage as well as release. (15) When one knows merit.....release, then one becomes disgusted with (or knows the unsubstantialness of) objects of enjoyment—divine as well as human. (16). When one becomes disgusted.....human, then one relinquishes attachment externally as well as internally. (17) When one relinquishes... ..internally, then one becomes a shaven-headed monk and quits the house. (18) When one becomes... ..the house, then one grasps the excellent self-restraint, the unparalleled Religion. (19) When one grasps.....religion, then one shakes off the dust of Karman, brought about by the dirt of false Faith. (20). When one shakes off.....faith, then one comes to possess universal knowledge and faith. (21). When one comes to possess.....faith, then one becomes all-conqueror and omniscient and comes to know the Loka

(world) and the Aloka (void). (22). When one comes to know.....Aloka (void), then one curbs all activities and accepts the condition of absolute motionlessness (23). When one curbs.....motionlessness, then one annihilates Karma and goes to the place of Perfection being absolutely free from passion (or sin, or dust of Karma). (24). When one annihilates.....passion, then one occupies a seat at the top of the world and becomes an eternally Perfect Being. (25).

Such a good condition, thus, is difficult to get for a monk (who is a monk in name only) who has got a taste for pleasures, who is anxious for happiness, who untimely sleeps (over the instructions for a monk or who sleeps on improper occasions) and who washes his hands and feet with water. (26). To such a monk, however, who is devoted to the merit of penance, who is straightforward in his pursuit, who is full of forgiveness and self-restraint and who has conquered the twentytwo troubles, blessed condition is quite easy to obtain. (27). Such persons, as like penance, self-restraint, forgiveness and celibacy, proceed quickly to the residences of gods even though they start (on their journey by accepting monkhood) much later. (28). With a proper Faith and always striving, never should you, oh monk, do injustice to or spoil monkhood by action after having undertaken the monk's life which is so very difficult to obtain. (29). Thus I say.

CHAPTER V—1.

When the proper time for begging has arrived, the monk without any perplexity or hankering should seek eatables and drinkables by taking steps given below:—(1). The monk, moving out for alms in a village or a town should move slowly without any mental agitation, with his

mind perfectly undisturbed (2) He should move on earth looking in his front up to the distance of the yoke of a cart, avoiding carefully seeds and green grass (verdure), living beings, water and earth (3). He should avoid a pit, an uneven surface, a pillar, and a muddy spot: when there is a way about (i.e. round about way), he should not go by a bridge (4) The self-restrained monk would cause injury to movable or immovable beings if he falls or stumbles there (5)

Therefore, the self restrained monk, who has been well-placed in the path laid down by the prophet should not go by that way; if there be another road he should use that with vigilance (6) With his feet full of dust, he should not tread upon embers, or upon a heap of ashes, or upon a heap of chaff or upon cowdung (7) He should not move when it is raining or when the mist is falling or when there is a gust of wind blowing or when there are moving swarms of gnats or insects (8). He should not move in the vicinity of courtesan's houses which is the destroyer of celibacy. There are likely to be cross currents there in the mind of the celebrate and the self-restrained. (9).

If a monk moves in improper houses, then by the frequent bad contact, there may be disturbance caused to his vows and his monkhood may be in danger (10) Therefore, knowing this (i.e. what is said above) a monk seeking Absolution should avoid the locality of courtesans noticing this fault (shown above) which results into bad future condition for him (11).

Moving on his way, the monk should avoid a dog, a recently delivered cow, an intoxicated wild bull or horse or elephant, a playground, a quarrel, or a fight. (12). Neither looking up nor looking low, neither delighted

nor downcast, the monk should move for alms exercising full and due control over his senses. (13). Moving for alms in high and low families, he should not walk fast, nor engage himself in talking or laughing. (14). He should not closely look at windows, repaired portions of walls, doors, intervals of houses, and water-closets; in short, he should avoid the smallest ground for suspicion (15). He should avoid from a distance the private residences of kings, householders, and policemen, as also any place which would cause trouble. (16). He should not enter families that are attended with impurity; so also, he should avoid families which prohibit the entrance of mendicants; he should avoid families which are not pleased at the sight of monks; he should enter those families where people are pleased at their sight. (17).

In residences allowed for stay by the householders, the monk should not himself cast aside curtains of canvas, camble and the like, nor, he should open a door without asking permission to do so. (18) While moving for alms, the monk should, however, not check attendance to calls of nature; he should attend them, when impatient, at a faultless place having secured the permission (of householders) (19). He should avoid a low door, or a dark place or a cellar where eyes cannot work properly and living beings cannot properly be seen. (20). He should avoid a room where there are scattered flowers or seeds; he should also avoid it if he finds it recently plastered and wet. (21). The self-restrained monk should not enter a place by jumping over or driving aside a goat or a child or a dog or a calf. (22). Inside the house, he should not look with attachment, he should not see eagerly with dilated eyes (the members of the householder's family), but he should walk out silently (even though he might have got no alms) (23). While moving for alms, he should

not cross the limits set by the householders; he should move within a limited area, knowing the permissible area of the various houses or families. (24). He should stand within the permissible area looking at the ground; he should avoid the sight of bath-rooms or privies. (25) Controlling all his senses he should stand avoiding the path of fetching water or earth, as also seeds and green vegetables (26).

While he is standing there, (the lady in the house) may bring to him drinks and eatables; the monk should not take what is improper to be taken; he should only take what is permissible (27). Perhaps the lady may bring alms after upsetting the eatables or things (on the ground); the monk should repudiate her, saying " such a food is not permissible to me " (28). Perhaps, she might bring alms by crushing under her feet living organisms or seeds or green vegetables; having seen that she has caused injury (in bringing alms for the monk) he should avoid such alms. (29) Perhaps she may bring drinks and eatables by collecting them and putting them in another pot or after mixing things which are *sachitta* (possessed of living organisms) or she may bring the alms after shaking water for the monk or after bathing in water or taking out water from pots and pouring it in, the monk in that case should repudiate her etc...(30-31). If she gives with a hand, spoon or pot spoiled by Previous activity (injurious to life), he should repudiate her etc.....(32). Similarly, he should reject if the hand etc. be drenched with water, or wet, or dusty or soiled with earth or salt or soiled with yellow pigment, or Hingulaka or Manass'ila or Anjana or Sea-salt or red chalk or yellow earth or chunam or alum or husk or flour or with big fruit; the hand etc. being soiled or not. (33-34).

He should not desire to accept food although offered with unsoiled hand or spoon or pot, if there be the possibility of some Posterior activity (injurious to living organisms) -

(35). He should accept food if it is offered with hand or spoon or pot spoiled (with the very article that is offered) if it be otherwise proper for acceptance (36). When out of two persons dining together, one invites the monk for alms, the monk should not desire to accept it but he should find out the inclination of the other (37) When out of two persons dining together, both invite, he should accept the offer provided the food is fit for acceptance (38) If a pregnant woman has prepared various kinds of eatable and drinkable articles, the monk should avoid the food if it is offered before it is eaten (by people for whom it is prepared); he should, however, accept the remnant when their dinner is over (39).

If perchance, a pregnant woman who has far advanced in pregnancy stands up at the monk's sight to offer him alms or sits down to do so, the eatables and drinkables become unfit for the self-restrained monk; he should repudiate her saying that the food is not fit for him to accept. (40-41). If a woman with a sucking child, leaves aside, the child, male or female, keeping it crying and brings the eatables and drinkables for the monk, those eatable and drinkable articles become unfit for..... to accept. (43) Whenever the eatable and drinkable articles create a doubt regarding their acceptance or otherwise, he should repudiate her.....to accept (44) If the food is covered by a pitcher or by a crushing stone, or by a grinding stone or by an iron lid or (if it is in a pot closed) by plaster or by lac or by any other soldering substance, and if the woman uncovers the thing for the monk and offers it or asks others to offer it, the monk should repudiate her.....to accept. (45-46). If the monk comes to know or hear of any article eatable or drinkable, chewable or tastable, that it is prepared with a view to be given away, such an article becomes unfit for self-restrain-

ed monks; he should repudiate herto accept. (47-48). If the monk comes to know.....with a view to secure merit, such an article.....to accept (49-50). If the monk comes to know with a view to be given to beggars, such an articleto accept (51-52). If the monk comes to know... .. with a view to be given to monks, such an article.....to accept. (53-54).

The monk should avoid food meant for him, or purchased for him, or polluted by mixture of impure food or brought to him from a distance, or supplemented, or brought on credit, or mixed with unacceptable articles (55). In such cases, he should inquire about the preparation—for whose sake or by whom the food was prepared; and on hearing that it is free from any suspicion and is quite pure, the self-restrained monk should accept it. (56). If the article—eatable or drinkable, chewable or tastable,—be mixed with flowers or with green (i.e.) fresh seeds, it becomes unfitto accept (57-58). If the article—eatable or drinkable, chewable or tastable—be placed in or above cold water, or on anthill etc., it becomes unfitto accept. (59-60). If the article.....be already placed on the hearth or fire, or be placed on the hearth at the sight of the monk and then offered, it becomes unfit.....to accept. (61-62). Similarly, if the food be offered after putting fuel in the hearth, or taking fuel out, or after kindling the fire, or making it ablaze, or after putting it out, or putting the ladle in the boiling food, or putting water in it, or putting aside the pot or taking it down from the hearth, it becomes unfit.....to accept. (63-64).

If there is placed a plank or a slab, or a brick, for crossing over a muddy place, and if it be found shaking, the monk who is composed in his senses should not go by that way as there occurs the loss of self-restraint; so also, he should not step on a plank which is lying in the dark

or which is hollow. (65-66) If, for giving alms, the woman puts up a ladder, or a plank or a stool, and stands on it, or ascends a cot or rests on a hook or ascends a garret, she, while climbing, may fall and hurt her hand or leg and hurt also living earth or living organisms on the plank etc. Great self-restrained sages, who know these gross faults, do not consequently accept alms brought down from such high places also. (67-69)

The monk should avoid bulbs, roots, or palm fruits, wet and recently cut vegetables, and wet cucumber and ginger. (70). So also, he should avoid barley powder or jujube powder or sesamum-cake, treacle or any other similar article placed for sale in the market, as also, an article lying for a long time or soiled with dust; he should repudiate ...to accept (71-72). If a woman offers him a lump of flesh with many bone-pieces, or fish with many scales (lit thorns), or Astika fruit, or Tinduka fruit, or Bilva fruit, or piece of sugar-cane, or Simhali fruit, he should repudiate her saying such a thing is unfit for him, the reason being that in these things there is little to eat and much to abandon. (73-74) So also, he should reject drinks which are too costly, or too poor, or water of brown sugar pots washed, or water of flour or rice when the washing is only recently done. (75). If, by his own discretion or sight, or by inquiry, or by hearing from others, he knows that a sufficiently long time has elapsed and there has been left no room for doubt, the self-restrained monk should accept it seeing that it has been rendered free from living organisms. If, however, there is room for doubt, he should see (i.e. determine) after tasting a sip (76-77). He should say;—"give a little bit in my hand to taste; water which is very sour or impure (lit stinking) cannot quench my thirst." (78). If a woman were to give such water as is very sour or stinking

and hence not fit to quench his thirst, he should repudiate her.....to accept (79). If, however, such water were already accepted inattentively without any desire for it, he should not himself drink it, nor give it to another. (80) Having gone to a solitary place and having found out a place free from living organisms he should pour it carefully there, after doing which, he should return and perform the Pratikramana rite. (81).

If, perchance, while wandering for alms, he desires to eat, then he should find out a desolate residence or the side of a wall, should sweep it clean (with his Rajoharana) and then having secured the permission of the householder, the Intelligent self-restrained monk should dine there at that well-covered place, being quite attentive and having made his hands quite clean (82-83). While he is eating there, if there is found in the food (through carelessness of the householder of course) a piece of bone or a thorn, or grass, or a stick or a pebble, or any other similar thing, he should not throw it away by raising his hand, nor spit it out by his mouth, but, taking it in hand, he should move to a corner and having (gently) placed the thing there, he should return and perform the Pratikramana rite (84-86) If, perchance, a monk desires to eat after returning to his residence, he should go to his residence with the alms obtained by him and find out a spot to take the food and clean it. (87) Then, having entered the place with humility and performing the Iryāpathika rite, he should stand motionless near the preceptor. (88). During that condition of absolute motionlessness (कायेतरंग) he should remember all the transgressions in due order in connection with his going out, coming in, and accepting alms, (89). Then, straightforward in wisdom, undejected and unperturbed in mind, he should recount before the preceptor what he got and how he

(90) If he is not able to recollect properly the prior or the posterior faulty actions, he should do the Pratikramana rite for it again, and standing motionless he should think as follows:—Oh! Wonder! the Prophets have indeed ordained for monks a faultless kind of living for supporting their body which is the cause of Liberation. (91-92).

Then, having abandoned the motionless condition (of the body) after salutations (with the words *Namo Arihantānaṃ* etc.), and having praised the prophets (with the words 'लोगस्य उज्जोगरे' etc.) one should resume lessons (i. e. study) and take rest till all others have arrived. (93) Then, while taking rest, the monk seeking his advantage (viz. the destruction of his Karma निर्जराय सम), should think for his benefit: "If the other monks do favour to me (by sharing my alms), I shall be saved indeed. (94). Then, with permission from his preceptor, he should invite other monks with a cheerful mind in the prescribed order and if some of them desire so, he should eat partaking his food with them. (95). If, however, none desires to partake, he should dine alone in a pot placed in light, very carefully, without throwing a grain (of food) away by hand or mouth. (96).

/ Bitter or pungent, astringent or sour, sweet or salty, the self-restrained monk should eat the food obtained by him which is meant only for another (i. e.) for body alone or for Liberation), as if it were a mixture of honey and ghee (97). Without taste or with spoiled taste, dressed or not-dressed, wet or dried, made up of jujube powder or black beans, he should eat it with the same feeling; he should not censure the food he has obtained whether it be little or much, provided it is pure or clean and faultless, the monk living without any means of livelihood, eats it which has been obtained by him without employing any means for its obtainment. (98-99). It is difficult to find persons giving without any motives, as also persons living without employing any

means of livelihood; both of them—persons giving without motive as well as persons living without employing any means of livelihood—eventually secure good future existence—(100). Thus I say.

CHAPTER V—2.

The self-restrained monk should eat everything possessed of bad or good smell etc. and throw nothing away having cleaned the pot upto its surface. (1) In his residence, or in his study room or in his movement for begging, having eaten insufficient food, if the monk is not able to sustain, and if there arises the necessity of begging, by hunger or any other cause, he should beg food in the manner given above as also in the manner described below: (2-3). The monk should move out at a proper time, he should return at a proper time; avoiding improper time he should do every timely action at its proper time. Otherwise, he is likely to be blamed as follows—(4) 'You move, oh monk, at an improper time'; 'you do not see the proper time'; 'you thereby, not only unnecessarily tire out yourself, but go to the length sometimes of finding fault with the village'. (5). At the proper time the monk should move and should bodily exert himself; he should never be sorry if he does not get food, he should silently bear the fast, taking it to be a kind of penance (6). Similarly, if there are gathered for food, creatures of different kinds, he should not walk straight to them, but he should move carefully. (7)

Moving out for alms, he should not anywhere sit, or begin to relate any religious story or so; he should only stand with full self-restraint. (8). The self-restrained monk, moving out for alms, should not stand reclining upon the fastening bar, or against the panels of the door, or the door itself or the arch-gate. (9) If there be seen by him an ascetic, or a Brahman, or a

poor man, or a beggar moving about for food or drink, the self-restrained monk should not overtake him and enter the house ; he should also not stand in the direct range of sight (of the householder) but should recede to a corner and stand there self-composed. (10-11). (If he pushes himself on), perhaps there would be incurred the displeasure of the beggar, or of the donor, or of both, or there would be the slighting of the scriptural Injunction. (12) When, however, the beggar has returned from a place after getting the alms or without getting it, then only, the self-restrained monk should approach (the place) for food or drink. (13). If the woman (offering alms) plucks up a lily, or a lotus, or a night-lotus, or Mrgadantikā (Mallikā according to some), or any other flower, and then offers alms, then the food or drink becomes unfit for self-restrained monks to accept, they should repudiate the donor saying ' such a thing is unacceptable to me.' (14-15). If the woman tramples or crushes a lily etc ..to me. (16-17). He should avoid the lotus root, or the Palāśa root, or lily-stalk, or lotus-stalk, or lotus-bulb, or mustard bunch, or sugar-cane, when it has not ripened and become fit for use. (18). So also, he should avoid, fresh sprout of trees or grass, and green vegetable when it is raw (and hence containing living organisms). (19) He should repudiate a woman giving raw pods, or fresh pods, or pods roasted only once, saying ' such a thing is not fit for my use ' (20) So also he should avoid unboiled jujubes, or bamboo sprouts or fruits of Śrīparṇī, Tilapārpātī and Nimbā trees, when they are raw. (21). So also he should avoid rice-cake, cold water, or insufficiently boiled water, sesamum-cake or raw oil-cake. (22). He should not desire, even in mind, to have the wood-apple, or the citron fruit, or the Mūlaka root and leaves when they are raw and not made fit by the use of Śāstra. (23) The same should be noted with respect to jujube flour, or seed flour ; he should also avoid raw Bibhitaka nut and Rāyana fruit (24).

The monk should move for alms among high and low families and should never go to a rich family leaving aside a poor one (25) Undejected he should seek alms the wise monk should never be depressed he should not be overfond of food he should know the measured quantity and should beg according to rules (26) A wise monk should not be angry thinking that he does not get anything although there is in another's house (where he is refused) a variety of eatables drinkables chewables and tastables the man may give or not at his sweet will (27) The self-restrained monk should not be angry if a householder does not offer bed seat garment food or drink although these things might be clearly seen to be present there (28) The monk should not beg of a woman or of a man or of a young person or of an old person when he or she has saluted him he should not reprimand them (if they do not give) (29) The monk should not be angry with one who does not salute on being saluted he should not be elated if he begs in the way given above his monkhood remains intact (30) Sometimes a monk who has got (a large quantity) alone may conceal (good articles underneath bad ones) thinking lest the preceptor may for himself take the food if shown to him (31) Such a greedy monk who is very selfish commits gross sin he becomes difficult to be satisfied and never gets Liberation (32) Sometimes a monk may alone get a variety of eatables and drinkables out of which he may eat good and sweet things (on the way) and bring to the residence articles which have no colour and taste with a desire that other monks should think of him that he is a monk who is after Liberation and who is contented at heart eats bad and coarse food lives a hard life and is easily satisfied Such a monk who is after his own worship who hankers after fame and loves honour and respect incurs much sin and becomes possessed of deceitful mental attitude (33-35)

A monk, protecting his fame should not drink wine or brandy or any intoxicating liquid, the Prophet being always present there to witness his action. (36) A monk may sometimes drink, when he is alone, thinking that nobody knows him; he is verily a thief; look at his faults and hear from me about the deception he practises. (37). Such a monk has his addiction (to intoxicating liquids) on the increase, so also his deceitfulness and falsehood, infamy and dissatisfaction, which always keep him away from monkhood. (38) Just as a thief, who is ill-inclined, is ever perturbed by means of his own actions, similarly a monk (who is ill-inclined) is not able to practise restraint even when death has approached. (39). Such a monk does not respect his preceptors nor other monks; even householders blame him because they know him to be so (i. e. improperly behaved) (40). Thus, such a monk, pursuing demerits and avoiding merits is not able to practise self-restraint even when death has approached. (41).

A wise monk practises penance, avoids rich oils and ghee, and desists from intoxicating liquors and does not commit errors; he is an ascetic without any pride of asceticism. (42). Look to his bliss which is respected by many monks, which is limitless, and which brings about the Desired End; I shall describe him, please listen to me. (43). Thus, such a monk pursuing merits and avoiding demerits practises self-restraint even when death has approached. (44). Such a monk respects his preceptors as well as other monks; even householders respect him because they know him to be so (i. e. properly behaved). (45).

A monk who affects asceticism or religious preaching or appearance or behaviour or mental attitude (of a monk), does thereby that action as a consequence of which he gets the existence of low gods (46). Even on getting the condition of gods, being born among low

gods, he does not know there of what deed his existence as a low god has been the result (47) After falling down from that condition he will be as mute as a goat even though he be born as a human being, or he will obtain existence in hell, or he will be a lower animal where enlightenment is extremely difficult to obtain. (48) Having noticed these faults expounded by Mahāvira, the son of Jāta, the wise monk should avoid even the slightest deceit or falsehood (49) Having learnt (rules about) purity of seeking alms at the hands of self-restrained and enlightened sages, he should observe them with his senses well directed towards the goal and possessed of the merit in the form of his feeling ashamed to practise an improper act (50) Thus I say

CHAPTER VI

Kings, royal ministers Brahmanas and Kshatriyas with mind quite calm and steady asked the head of the monks, who was possessed of unlimited knowledge and faith, who was devoted to self restraint and penance and who was proficient in scriptures when he came to stop in the garden — 'Learned sir, what is the range of the monk's course of action?' Then, the learned and self restrained monk who was quite calm and composed, who conducted to the happiness of all beings and who was possessed of the proper course of actions, related to them as follows — (1-3)

Well, hear from me in its entirety the terrible and difficult course of actions of the monks who are free from worldly ties and who are desirous of securing the goal of the observance of the monk's course of actions. (4) In no other Faith there has been prescribed a course of actions which is meant for one who is following self-restraint and which is

extremely difficult to practise, being in fact such as has not been anywhere previously prescribed or will not be prescribed in future (5) Hear from me in their real aspect those meritorious actions which are to be observed without any breach or violation by all monks whether they be weak or strong, diseased or healthy (6)

Hear those eighteen topics in respect of which an ignorant monk commits errors, if error be committed in any of these topics, the monk falls down from monkhood (7) They are—the Six vows the six groups of living bodies the faulty course of action avoidance of the pot of the householder and avoidance of cot, of seat, of bath and of decoration (8) The first item among them as proclaimed by Mahāvira is complete non injury which is characterized by self restraint with regard to all living organisms (9) Whatever living organisms there are in the world whether they be movable or immovable, the monk should never himself consciously or unconsciously injure them nor cause injury to them through others (10) For, all living beings without exception desire to live never they desire to die therefore the monks, who are free from worldly ties avoid injury to living beings which is terrible in its effects (11) For one's own sake or for another's sake out of anger or out of fear, never should a monk speak a lie which is (always) injurious nor make another speak it (12) Giving a lie is always condemned in this world by all monks, it is a thing which causes distrust in the heart of beings one should therefore completely avoid lies (13) Self-restrained monks do not accept anything—not even a tooth-brush—without begging it of a householder, whether the thing be animate or inanimate small or big they never make another accept it, nor they approve of another accepting it (15) Monks carefully avoiding any vain leading to

breach of Samyama, never indulge in sexual intercourse, which is terrible in consequences, which is a grave fault, and which is disastrous to resort to (16) It is the root of irreligion attended with gross faults, hence it is that monks, who are free from worldly ties always avoid any thing connected with sexual intercourse (17) The monks, devoted to the preaching of the Son of the Jñāta clan (Mahāvira), do not keep overnight in their possession beated purified salt, ordinary salt, oil, ghee or brown sugar, the thought of possession is a result of avarice methinks one desirous of possessing these or any other thing is a householder and not a monk (18) Whatever thing they possess such as a garment or a pot or a blanket or a duster they possess it for the preservation of self restraint or out of a sense of shame, they keep it without any attachment (20) Simple possession is not called possession by the saviour Mahāvira, it is *attachment* that is called *possession* so says the great sage, (21) Although at places and on occasions the wise monks possess a thing it is kept by them for the preservation of self restraint they do not have any attachment to it, they do not have attachment even to their own body (22) Oh wonder Leading a life consistent with self restraint, and doing only once—these two—have been described as an obligatory penance by the enlightened prophet (23)

There are so many subtle living organisms movable as well as immovable, how can a person move for alms in a faultless manner when he cannot see these, subtle organisms? (24) A monk can avoid by day time what is wet with water or mixed with seeds, or the various insects that move on earth but how can he move, faultlessly at night? (25) Having observed these faults it has been said by Mahāvira that the monks who are free from worldly ties do not take at night food of any of the four kinds (26) The self restrained and ever-satisfied monks

never injure in any of the three ways viz. by self by others or by consent given to others the earth group of living organisms by mind or by word or by body (27) For a monk injuring earth body of living organisms also injures various visible as well as invisible movable creatures resting on the earth body (28) Therefore knowing this fault which aggravates the bad future condition a monk should avoid any undertaking regarding the earth body upto the end of his life (29) The self restrained and ever satisfied monks never injure the water body of living organisms etc (as in stanzas 27-29 with the substitution of water body for earth body) (30-32) They do not wish to kindle the fire body, which is sinful (as destroyer of many things) which is a peculiar sharp weapon (edged on all sides) difficult to be met with from any side (33) Fire spreads burning to the east to the west high up to sub-quarters below to the south and to the north (34) There is no doubt that this fire is a great destroyer of living beings therefore the self restrained monks should not do anything to ignite it (35) Therefore knowing this fault (as in stanza 29 with the substitution of fire body for earth body) (36) The enlightened monks look upon undertaking regarding wind bodies as exactly similar to that regarding fire-bodies it is very blameable the saviours had never any recourse to it (37) They never fan or ask others to fan (nor allow others doing it) by a palm-leaf fan or by a leaf or by the shaking of a branch (38) By means of what they possess—the garment or the pot or the blanket or the duster—they never set the air in motion in fact they carefully avoid it (39) Therefore (as in stanza 29 with wind body substituted for earth-body) (40) They do not injure the vegetable body in any of the three ways (as in stanzas 27-29 with vegetable body substituted for earth-body) (41-43) They do not injure (as in stanzas 27-29) with moving bodies substituted for

'earth body' (44-46) The monk should observe self-restraint avoiding the four things food and others which the sage has declared to be unfit for use (These four things are —) food, residence garment and the pot as the fourth one should not accept these four when they are unfit he should accept them when they are fit (47-49) Those, who like to accept food specifically meant for mendicants or food which is purchased for the monk or meant for him or brought from a distance for him, give in a way a sanction to injury, so the great sage has said (49) Hence, monks, living a religious life and free from worldly ties with their minds fixed in self restraint avoid food and drink (meant for them) as also things purchased meant or brought from a distance for them (50)

of (i) the loss of celibacy, (ii) destruction of life consequent on injury done to living organisms, (iii) obstruction in the way of other mendicants, and, lastly (iv) the anger of the householders. (58). (As the monk has to avoid from a distance any ground for loss of chastity or any other suspicion in the mind of the householder), the monk should carefully avoid this item which gives rise to bad behaviour, entailing breach of celibacy or danger from women. (59).

In any of the following three cases, there is allowed sitting in the householder's house—in the case of a monk overpowered with old age, or in the case of a monk who is ill, or in the case of a monk practising penance. (60). If a monk were to take bath, whether he be ill or healthy, he falls down from the proper behaviour and his monkhood becomes abandoned. (61) There are many subtle living organisms in salt soil or cracks or clefts which a monk is likely to flood with water when he is taking bath even though it be with pure (i.e. heated) water. (62) The monks, therefore, never bathe in cold or heated water having undertaken the terrible vow of abstinence from bath as long as they are alive. (63). They never have bath, or sandal ointment, or Lodhra flowers, or lotuses for the sake of anointing their limbs (64) What, is the use of decoration to a monk who is naked, shaven-headed, having long hair and nails, and free from sexual intercourse? (65). A monk contracts very sticky (or obstinate) Karma resulting from bodily decoration by virtue of which he falls in this dreadful ocean of worldly life so difficult to be crossed. (66). The enlightened monks consider the mind also in the same way (i.e. full of fault) when it is inclined to decoration; the savours of the world had never such a mind as is full of fault in these ways (67). With a vision free from delusion, devoted to penance, full

of self restraint and straight-forwardness the monks purify their own soul they shake off sins committed previously and do not contract fresh ones (68) The saviours of the world who are always calm without affection without possession attended with wisdom leading to the higher world attended with fame and clean like the moon in the autumnal season go straight to Liberation (if all Karma is destroyed) or to the different Heavens if there is a remnant of Karma (69) Thus I say

CHAPTER VII

The wise monk should carefully know the four kinds of speech out of which he should use two (the first and the fourth) in a correct and uninjurious manner while the other two (i.e. the second and the third) he should never use (1) He should not speak—(a) what is true but should not be spoken (b) what is partly true and partly false (c) what is false and (d) what is not practised by the enlightened monks (although it is found in everyday life) (2) He should utter a speech which is the common one being neither true nor false or which is true provided that it is faultless soft considerate and definite (3) The wise monk should also avoid this speech (viz. the true or the ordinary) not only when it is harsh or harmful but when it comes in the way of Liberation (4) A man does commit sin if he gives out a false speech although it is apparently quite true much more so than the one who gives an actual lie (5) One should therefore avoid utterances like we do go we will speak we will have such and such a thing I will do this thing or he shall do this thing (6) This or any other speech which is doubtful in the future time or in the present or in the past the wise man should avoid (7)

Regarding the past, the present or the future time, a monk should not speak with definiteness a thing which he does not know. (8). Regarding the past.....not speak with definiteness that, about which there may be a doubt. (9) Regarding.....a monk should speak with definiteness (viz. this is so and so) that, about which there is no room for doubt. (10). So also, he should not utter a speech which is harsh or harmful to many beings although it were quite true, as there is the origin of sin from it. (11). So also, he should not call a squint 'a squint', a eunuch 'a eunuch', a diseased person as 'diseased', or a thief 'a thief'. (12). A wise monk, who knows the merits and faults of behaviour should not speak this or any other thing by which another is harmed. (13) So also, a monk should not address a woman as fool, wench, bitch, whore, wretched, or unlucky, or by the terms *grandma*, *great grandma*, or *mama*, or maternal aunt or paternal aunt or niece or daughter or grand daughter; so also he should not call her by expressions like oh, oh you, oh thou girl, or servant, or mistress, or maid, or wench, or whore. He should address her by her name or family name; he should speak little or much to her, as occasion requires, in the proper way. (14-17). So also, he should not address a man as grandpa, or great grandpa, or papa, or uncle, or maternal uncle, or nephew, or son, or grandson; he should not call them out by expressions like oh, oh you, thou man, thou master, thou whoreson, thou wretch etc. He should address him by his name or family name; he should speak much or little to him as occasion requires in the proper way. (18-20).

In connection with animals possessed of five senses he should talk in general terms only, as long as he has not distinctly seen whether there is a female or male. (21). So also, regarding a man, beast, bird or reptile, he should not speak that he or she is stout, fat, slaughterable or-

fit to be cooked (22) He should verily say that he or she is strong, or well formed, or developed, or healthy or possessed of a big body (23) So also the wise monk should not talk about cows as fit to be milked, about bullocks as fit to be tamed or about horses as fit to be yoked to a chariot (24) He should only say—the bullock is young, or the cow gives milk, or the bullock is small, or big, or the horse is breakable to the reins (25)

So also, when he visits a garden, or mountains or forests and sees big trees, he should not say that the trees are fit for palaces, pillars, arches houses, planks, fastening bars, boats or water tubs, he should not say that from the wood there can be made a foot-stool, or a vessel, or a plough share or a cover or a spoke, or a nave, or a rest for the goldsmith's anvil (26-28) Or, he should not utter the injurious speech that out of the wood there can be made a seat, or a cot, or a cart for the monk's residence (29) So also, when he visits a garden that the trees are of a good family, lofty, round or big, or they have many branches and twigs, or they are beautiful to look at. (30-31) So also, about fruits he should not say that they are ripe or fit to be ripened in grass etc., or they are fit to be plucked, or raw, or fit to be split up (32) He should rather say—the mango trees are unable to bear the burden of fruits, or, there are many fruits with the seeds formed inside, or there are many ripe fruits or many fruits with seeds not formed (33)

So also regarding corn plants, or creepers he should not say they are ripe, or the colour of their bark is changed into blue, or they are fit to be cut heated or roasted (34) He should rather say—the stalks are full grown, they are rich with grain they have the grains well formed or bare out or lying inside, or they have the ears come out or possessed of substantial

seeds. (35). So also, having seen a funeral feast, or a nuptial feast, he should not say that it was a fit thing, or deserving to be done; so also he should not speak of a thief that he deserves to be killed, or of rivers that they are easily fordable. (36) When he has to describe them, he should rather speak of a feast as a dinner, of a thief as one risking one's life for a selfish object, of rivers that the ford is very nearly level. (37). So also, he should not speak of rivers as flooded or possible to swim over, or possible to cross by boats, or having water drinkable from banks. (38). When he has to describe them, the wise monk should rather say that they have much water, or very deep water, or have waters stopping the currents of tributary streams or have waters spread far and wide. (39) .

Similarly, when he has known a faulty deed done or being done by one man for another, he should not say anything that is likely to be sinful. (40). The monk should avoid sinful utterances such as well-done, well-cooked, well-cut, well-taken, dead, well-perished, well-formed, etc. (41). In connection with a cooked article he should say 'cooked with effort'; regarding what is cut, he should say 'cut with effort'; regarding a beautiful girl, he should say that she has to be specially taken care of if she becomes a nun; in connection with a thing well-done, he should say that the thing has caused a lot of Karma; so also in connection with a person that has been wounded he should say he is deeply wounded. (42) He should never speak unpleasant expressions like—best of all, highly precious, unparalleled, there is no similar, unpurified, or indescribable (43). So also, he should not say—'I shall tell all this', or 'you tell all this'; after full consideration only, one should use expressions like 'all', 'everywhere'. (44).

So also, he should not say with respect to marketable articles—'this is well-purchased' or 'this is well-sold'

'this should not be purchased' or 'this should be purchased', 'purchase this' or 'leave up this' (45) In connection with a thing placed in the market of a low or a high price to be sold or to be purchased, the monk should always speak what is faultless (46) Similarly, a courageous and wise monk should not address a householder in any of the following ways—sit down, come, do, sleep, stand, go, etc (47) Many ascetics, who are not monks, are called monks in this world, a monk should not call as 'monk' one who is not a monk, he should call as 'monk' one who is really a monk (48) One should call that person a monk who is endowed with right knowledge and conduct, who is devoted to self-restraint and penance, and who is possessed of the merits stated above (49)

Regarding a fight of gods, men or lower animals, the monk should not say that a particular side should win or that a particular side should lose (50) The monk should not express regarding wind, rain, cold heat, welfare, prosperity or security 'when would these occur?', so also he should not express 'let these not occur' (51) Similarly, he should not refer to a cloud, or sky, or a man by the word 'dava', he should rather say—the cloud has got up or risen up, or he should say the cloud has showered (52) He should speak of 'ay' by using the word 'an'ā-piḷḷa' or 'gūhyamucariḷḷa' (region of the Gūhyas) he should call a man prosperous on ascertaining that he is prosperous (53) So also, out of anger or greed or fear, or in joke, a monk should have no utterance which allows a sinful act, or which is of a definite nature, or which leads to any harm to others (54) A monk should have the purity and goodness of speech he should always avoid bad speech he speaks after seeing that what he means to speak is moderate and harmless, true, he gets fame among the good (55) Knowing the merits and faults

of speech, he should avoid its faults; restrained in his actions towards the six groups, following monkhood, and always alert, the wise monk should always speak what is conducive to benefit. (56). Speaking after discrimination, keeping the senses under full control, free from the four passions or bad emotions, and unsticking to anything, a monk shakes off the dirt of actions committed before, and secures this world as well as the next. (57) Thus I say.

CHAPTER VIII

I shall now explain in due order, oh monks, how a monk should behave after having mastered all the details of the 'monk's behaviour'; please, listen to me. (1) The Great Sage has stated that earth, water, fire, wind, plants and vegetables possessed of seeds, and lastly moving animals—these six—constitute life. (2). One should always see that no action is done injurious to them by mind, by body or by word; by behaving thus, one becomes a self-restrained monk. (3). The self-restrained and fully contented monk should not therefore break or scratch earth, wall, stone or clod of earth in the three ways i. e. by himself, by others or by giving permission to others. (4). He should not sit on living earth or on a seat full of dust; but, when necessary, he should sit on it after cleaning it, having previously obtained the permission of the owner. (5) He should not take cold water, hail stones, or ice; the self-restrained monk should take heated water which is made life-less by fully boiling it (i. e. until the bubbles have been seen thrice) (6) He should not rub or touch his body when it is wet with water; having seen his body wet, he should not touch it even slightly. (7) The monk should neither kindle, nor stir, nor extinguish burning ember, fire, or burning fire-brand. (8). He should not fan his

he should not speak what is injurious, in no way should he practise the behaviour of a householder. (21). Questioned or otherwise, he should never speak anything about food—that it is tasteful or tasteless, that it is rich or poor, or that the village is inclined to give or otherwise. (22). Without speaking, he should move in high and low families, never being in any way covetous of food; he should not eat what is impure or purchased or meant or brought for him. (23). The self-restrained monk should not keep any stock, not even the slightest (of any article); living without following any profession, not attached to anything, he should be devoted to look to the protection of living organisms. (24). Following a rigid life, easily satisfied, and with little desire he should live on a small quantity; following the precept of the Prophet he should never get enraged. (25). He should not form a liking for words sweet to hear; he should bear by his body any harsh and unbearable contact. (26) Unafflicted, he should (calmly) bear hunger, thirst, bad bedding, cold, heat, displeasure, or fear always thinking that pain to body (silently borne) results in Great Fruit viz. Liberation (27) After the Sun has set (in the west) and before he has risen in the east, the monk should not desire for food etc. even in his mind (28). Ungrumbling, unfickle, talking little, and eating measured food, he should be controlled in eating and should not find fault (with the householder) if he gets little. (29) He should not despise others; he should not be puffed up; he should not feel proud of his learning, caste or asceticism. (30)

Having taken an irreligious step consciously or unconsciously, he should revoke himself at once, and should not repeat it a second time (31). Having done an improper deed he should not keep it back, nor conceal it, he should always be pure open-minded, unattached and have

his senses fully controlled. (32). He should obey the words of his high-souled preceptor ; having said ' yes ' to his order, he should execute it. (33). Having known life to be impermanent and having seen the way to Liberation, he should desist from enjoyments ; life after all is limited. (34). Having seen one's own strength and endurance, faith and health, place and time, one should employ oneself (for doing good to one's soul). (35). While old age has not begun to ail, or disease has not grown, or senses have not failed, one should practise religion. (36). Desiring one's own benefit, one should throw away the four Big Faults—anger, conceit, deceit and avarice, which all aggravate sin. (37) Anger puts an end to love ; conceit destroys humility ; deceit removes friends, while avarice destroys everything. (38). One should destroy anger by calmness, should conquer conceit by softness, deceit by straightforwardness and avarice by contentment. (39). Unchecked anger and conceit, so also, increased deceit and avarice, these four are the dark emotions which sprinkle (as if with water) the roots of the Tree of Transmigration. (40). A monk should behave modestly before other monks of superior religious merit ; never should he give up his sterling character ; having well guarded his limbs by contracting and withdrawing them (from activities) like a tortoise, the monk should exert himself in penance and self-restraint. (41) He should not show fondness for sleep ; should avoid mirthful talks ; should not take delight in secret talks, but he should always be devoted to his studies. (42). Without indolence, he should always devote his activities to the observance and practice of monkhood ; devoted to monkhood, he obtains the unparalleled object viz Omniscience. (43).

He should serve his learned preceptor who is beneficial to him in his career, here and beyond ; by following him he secures a good future condition ; he should ask him the

true meaning in places of doubt (44) He should sit near his preceptor by keeping well in a proper position his hands, feet and body, with senses fully under control and with limbs well guarded and withdrawn from activities (45) Neither by the side, nor quite in front, nor quite at the back of his preceptor should the monk sit, he should not sit placing his leg upon his thigh (46) He should not speak unasked, nor he should interrupt (the teacher) when he is speaking, he should not have any backbiting and he should safely avoid deception and falsehood (47) He should in no way use that unbeneficial language by which distrust will be created or another person would easily get provoked (48) A self controlled monk should speak what is seen in a language which is moderate, unambiguous, perfect, distinct, and familiar without garrulousness or excitement (49) A monk should not laugh at a sage who is possessed of the practice and knowledge of monkhood and who is conversant with heretic doctrines on noticing any faltering or slip in his tongue (50) A monk should not talk to a householder about astrology, dream significance or hypnotism, or science of omens, incantations or medicine—all these being places where the life and safety of living beings are (vitally) concerned (51) He should have a residence, bedding and seat prepared for another, which (residence) is possessed of proper spots for attending calls of nature and which is devoid of women and beasts (52) If the place of residence is solitary, a monk should not narrate any story to women there, he should not form any intimacy with the householder, he should have intimacy only with the monks (53) Just as a chicken has always a danger from a cat so a celibate monk has always a danger from the figure of a woman (54)

He should not gaze at a wall with paintings (of women etc.) nor should he gaze at a woman who is well-decorated.

If he by accident happens to see (them), he should withdraw his gaze from them as from the Sun (55) A celibate monk should avoid a woman although (disfigured having her hands and feet amputated or ears and nose slit, and (even though she be) full one hundred years old, (56) To a monk, seeking the benefit of his soul, decoration, contact with women and meal with dripping ghee or oil, are all like a deadly poison. (57) He should never ponder over the bodily stature, or the sweet talk or the glance of women, which only increase passion and desire (58) He should not feel attachment for lovely things knowing well the transitory transformation of these various objects (59) Having properly realised the transitory transformation of the various objects, he should remain without desires with a calm disposition (60)

He should keep or preserve regarding religious merit expounded by preceptors, that mental attitude with which he quitted his home and accepted the excellent position of monkhood. (61) Following always the life of penance, self-restraint and religious study, the monk becomes powerful enough for self-protection and defeat of others, just like a warrior at the head of the army furnished with all missiles (62) In the case of a monk who is devoted to religious study and good meditation, who is a protector of self and others, who is not sinful, and who is engaged in penance, there disappears all the dirt (sin) that has been committed in the previous births, just as dirt on silver is blown off by the application of the heat (63) In short, such a sage, as is described above, who silently bears pain, who has conquered senses, who is possessed of learning, who is without any affection, and who has no possession, shines, after the cloud of Karma is removed, like the moon on the disappearance of the cover of the dark clouds. (64) Thus I say.

CHAPTER IX-1

When a monk does not show respectful attitude towards his preceptor out of family pride, or anger, or intoxication (deception acc. to Haribhadrāsūri), or mistake, that (feeling which prevents him from being respectful) is verily an indication of his spiritual poverty which leads him to his own ruin like the fruit of the Bamboo tree. (1) Those, who think that their preceptor is dull or raw in age, or possessed of little knowledge, and (hence) speak sarcastically (of him), follow the wrong path and do great dishonour to the preceptor. (2). There are some, who, by nature, are dull (although grown up in age); there are others, who, although raw in age, are endowed with learning and enlightenment; they are conversant with the monk's rules of behaviour and have got their mind well-fixed in the monk's merits, if despised, they would burn to ashes (the despiser) just like the flame of fire (3) Just as a cobra is for the harm of a man who injures it thinking it to be small, similarly an ignorant monk, who despises his preceptor, remains moving in this worldly path of existences. (4) Can a cobra, although much infuriated do anything beyond taking life of the man who injures him? The displeasure of the learned preceptor, on the other hand, leads to the mental delusion of the pupil leaving him absolutely no hope of release. (5) A man despising his preceptor can be compared with one who would pass through the blazing fire, or, with one, who would infuriate a cobra, or, with one, who, desiring to live, would yet eat poison (6) May it be that the fire would not burn, or the cobra, although infuriated, would not bite, or deadly poison would not kill (by virtue of the mysterious power of some gems and incantations); release, however, would never be obtained when the preceptor is despised. (7) Again, a man despising his

preceptor can be compared with one who would like to break the mountain by his head, or, with one who would rouse the lion from his slumbers, or, with one who would give a stroke against a missile (8) Who knows, perhaps a man (like Vāsudeva) would even break a mountain by his head, or the infuriated lion would not devour, or the edge of the missile may not cut, never, of course is there release obtainable after despising the preceptor (9) When, however, the revered preceptor is displeased, by virtue of mental delusion resulting from insult, there is no hope of Release Hence, a monk, who desires for unobstructed happiness, should find pleasure in being anxious to propitiate his preceptor (10) Just as a Fire-worshipper would bow down to Fire served with various oblations and Vedic hymns, similarly, a monk although possessed of infinite knowledge, should, nevertheless, wait upon his preceptor (11) A monk should be respectful before one from whom he has learnt religious precepts, he should always honour him with folded hands by his head, body, speech, as well as mind (12)

Sense of shame, compassion, self restraint and celibacy—these are the causes leading to the purification of the soul (from Karma-dirt) A good pupil, bearing this in mind, consequently thinks "I shall ever worship those preceptors of mine who always instruct me for my good" (13) Just as the hot rayed god viz. the Sun, in the morning illuminates the whole of the Bhārata continent, similarly, the preceptor, by his intellect characterized by learning and character, shines like Indra among the gods (14) Just as the moon attended with moonlight and surrounded by constellations and stars, shines in the clear cloudless sky, similarly the head of the church shines among the monks (15) The preceptors are the great reservoirs (of learning) pursuing Liberation, possessed of equality

of mind, learning, character and intellect. A religiously minded monk, wishing to achieve extraordinary good, should serve and propitiate them. (16). Having heard the beneficial religious precepts, a wise monk should serve attentively his preceptors ; having thereby obtained excellent merit, the monk goes to the Highest condition. (17). Thus, I say.

CHAPTER IX-2

From the root, grows up the trunk of the tree, from the trunk shoot up the branches ; out of them grow the twigs and the leaves ; and, then, there are produced flowers, fruits and the juice. (1). Similarly, obedience is the root of the tree of Religion, and Liberation is the highest resultant (*viz* the juice) ; it is by the obedience that one gets, quickly and completely, renown and learning (2) The ignorant fellow (*lit.* beast), who is furious, proud, foul-tongued, deceitful, roguish, and destitute of self-control, is driven down the current of worldly life like a log of wood in a stream. (3). A monk, who becomes cross even when instructed in obedience with smooth words, repudiates with stick the Celestial Prosperity that is approaching him. (4). For example, there are seen horses and elephants in the royal stables, coming to grief, if disobedient, being made the carriers of burden. (5). There are also seen for example, horses and elephants in the royal stable rolling in pleasures, if responsive, being decorated and well-reputed. (6). So also, there are seen men and women in the world coming to grief if disobedient, being attended with wounds, scars and deformed limbs, or maimed with punishments and weapons and rebuked with abuses, or reduced to pitiable and helpless condition and suffering from hunger, thirst and the like. (8). So also, there are seen men and women

rolling in pleasures if obedient, being attended with prosperity and fame (9) So also, there are seen gods and semi-divine beings like Yakshas and Guhyakas coming to grief if disobedient, being made servants and slaves (10) Also, there are seen gods and semi-divine beings like yakshas and Guhyakas rolling in pleasures, if obedient, being attended with prosperity and renown (11)

Those, that serve their preceptors and teachers and obey their words, have their instruction growing (and bearing fruit) just like plants sprinkled with water (12) There are householders, who, for their sake or for the sake of others, or for the sake of their own enjoyment, or for some worldly motive, learn some useful or fine art, and, in doing so they do receive even terrible punishment like whips or fetters although they be attentive and possessed of delicate bodies Still, they, for the sake of that art, respect their preceptors and bow down to them remaining always contented and obedient Much more than one, who learns precepts and desires for eternal good, should respect or adore his own preceptors hence, a monk should not disdain what the learned preceptors would say (13-16) He should have lower beds slower gait, lower place, and lower seats he should adore the feet of the preceptor with humility, and bow down with folded hands in a lowly position of the body (17) Touching the preceptor's body or garment etc he should say—'forgive me for my fault I would not commit it again' (18) Just as a bad bull drags the car when pricked with a pointed nail, similarly, a bad pupil obeys the orders of the preceptor when repeatedly told. (19) A wise monk should not be sitting when he hears his preceptor speaking or conversing; he should hear him, getting up from his seat. (20) Having paid proper regard to the season the preceptor's desire and the forms of courtesy, the pupil should bring about various things by those various means having

necessary things by means of the various causes. (21). That pupil gets the proper training who knows both these things—that an uncontrolled man suffers, and secondly, that an obedient man prospers. (22). A monk, who is furious, keen on prosperity and fame, backbiting, adventurous, obedient to mean fellows, irreligious, undisciplined and ignorant, is only a monk in name; never indeed can he get Release. (23). On the other hand, those monks, who obeyed the orders of their preceptors, and who were conversant with the meaning of scripture and religious practices, were able to cross this current of worldly life difficult to be crossed and went to the Highest condition, having annihilated all their Karma. (24) So I say.

CHAPTER IX-3

Just as a Fire-worshipper would do in the case of fire, so, a monk, waiting upon his preceptor, should be wakeful to everything the preceptor requires; having marked his look and gesture, the pupil who does as the preceptor wills, is a worthy one (1) A monk should behave with humility for learning proper practices; when waiting upon his preceptor, he should listen to his word and should show perfect obedience while executing the word; a pupil who never despises his preceptor is a worthy one. (2). One should be full of humility before monks superior in religious merit although they be young or old in age; a pupil who remains in a lowly position, speaks the truth, bows down and obeys the order, is really a worthy one. (3) A monk, who always moves in high and low families and collects pure and proper food merely for the sake of bare maintenance of the body, who does not lament if he does not get, nor is elated if he does get, is really a worthy one. (4) Although a monk be in a position to get much of bedding, residence, seats, food and

drink, if he desires little and keeps himself contented; looking upon contentment as the principal thing, he is really a worthy one. (5). It is possible for a man of ambition to bear iron darts with hopes about the future but the monk, who, without any hope bears thorns of words piercing the ears, is really a worthy one. (6). Iron darts pain only for a while, and they can be easily extracted; but, injurious words are hard to be extracted; they result in enmities and are very terrible in consequences. (7). Strokes of bad words confronting us, produce a feeling of enmity in the mind when they enter the ears; but a monk, who, with controlled senses being really brave, tolerates them thinking it to be his religious duty (to tolerate), is really a worthy one (8).

A monk should not use words of censure behind the back of another; he should not use painful language in the presence of another; so also, he should not use determinative expression as well as unpalatable expression a monk who behaves thus, is really a worthy one. (9). A monk, who is neither covetous, nor tricky, nor deceitful nor back-biting, nor miserable, nor eulogizing others, nor eulogizing himself, and is destitute of any curiosity (to witness dramas etc.), is really a worthy one. (10). He is a monk who possesses the above mentioned virtues; he is not a monk who is destitute of those virtues; therefore, accept virtues, and abandon vice; having known his own self by his own self, a monk, who remains undisturbed by passion or hatred, is really a worthy one. (11). Similarly a monk, who neither blames nor disdains a young or an old person, woman or man, monk or householder, and abandons self-conceit and anger is really a worthy one. (12). A monk should always respect his worthy preceptors who, when respected, respect the pupil in return, and place him with great effort in a position of honour just as the father does his daughter; the monk, who does so, being controlled in

senses and devoted to truth, is really a worthy one. (13) A wise-monk, on hearing the excellent precepts of the worthy preceptors, who are indeed reservoirs of virtues should move devoted to the Five (rows), guarded in the Three (protections) and free from the Four passions (anger, pride deceit and avarice); the monk, who does so, is really a worthy one. (14) After serving constantly his preceptor, a monk becomes clever in the doctrines of the Jina, and expert in treating monks who come as guests; having shaken off the dirt of Karma contracted in the past, such a monk eventually secures the lustrous and unparalleled goal. (15) Thus I say,

CHAPTER LX-4

I have heard, oh long-lived one, the Divine Sage has said the following:—By the old divine monks there have been stated four items of spiritual ecstasy (Happy Condition of Soul) resulting from modesty. (1)

Well, Sir, which are those four items of etc.....modesty, stated by the old divine monk? (2)

The following are the four items of etc.....modesty, stated by the old divine monk—spiritual ecstasy from modesty, spiritual ecstasy from scripture-study, spiritual ecstasy from penance, and spiritual ecstasy from conduct. (3)

Those who are self-controlled and who perfectly know modesty, scriptures, penance and conduct, are able to find delight for their soul. (4)

Four are the items of the spiritual ecstasy from modesty, explained as follows:—listening to instructions attentively; understanding the instructions thoroughly; conforming to scriptural learning, and not being self-conceited in any way which is the fourth item. There is the following verse containing this idea:—(5)

A monk, desirous to secure Liberation by spiritual ecstasy of modesty, seeks beneficial instructions, understands them and then follows them, and does not become elated in any way by conceit or pride. (6).

Four are the items of spiritual ecstasy from scriptures explained as follows:—undertaking the study with a view to become proficient in scriptures; undertaking the study with a view to become fully concentrated, undertaking the study with a view to fix oneself in religion, and lastly, undertaking the study with a view to fix others in religion after one is oneself fixed, which is the fourth item. There is the following verse containing this idea:—(7) The monk, who studies scriptures, becomes concentrated, becomes fixed and fixes others; studying scriptures in this way, one becomes possessed of spiritual ecstasy resulting from scriptures. (8).

Four are the items of spiritual ecstasy from penance explained as follows:—one should not practise penance for securing any interest in this world; one should not practise penance for securing any interest in the world beyond, one should not practise penance for fame, renown, reputation or glory; one should practise penance only for the annihilation of Karma, which is the fourth item. To explain this, there is the following verse. (9) The monk who is devoted to spiritual ecstasy from penance performs austerities of various kinds and merits, has no desire, seeks only the annihilation of Karma and shakes off old sins by penance. (10).

Four are the items of ecstasy from conduct explained as follows:—A monk should not observe the monk's conduct rules for any worldly interest; he should not do so for any interest in the world beyond; he should not do it for fame, renown, reputation or glory; he should observe the monk's conduct rules for purposes mentioned

by prophets such as stopping the influx of Karma etc. which is the fourth item. To explain this there is the following verse. (11) The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jins, free from complaint, replete with learning, directed towards Liberation, self-restrained and proximate to perfected mental condition. (12) Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13) He becomes free from birth and death and abandons everything mundane, he becomes eternally liberated or a god of little impurity and much prosperity. (14)

CHAPTER X

Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned, is the real monk (1) One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon viz. fire, is the real monk. (2) One who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat anything containing living organism, is the real monk. (3) One, who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk. (4) Having liked the words of Mahāvira, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows, one, who stops influx of all the five-kinds (of Karma), is the real monk (5)

One, who would always abandon the four passions, and would be always devoted to the words of the Enlightened, who would remain without property, gold and silver, and would avoid every activity of the householder, is the real monk (6) One, who has the Right Faith, who is never oblivious to the fact that there is the right knowledge, penance and control, who shakes off old sin by penance and remains well guarded in mind, word and body, is the real monk (7) So also, having obtained various eatables, drinkables, chewables and tastables, one, who does not keep them nor make others keep them overnight thinking that they would be of use next day or still next, is the real monk (8) So also, having obtained various eatables, drinkables, chewables and tastables, one who calls ones co-religionist monks and eats, and after eating becomes devoted to study, is the real monk. (9). One, who does not relate any story of fight, does not get angry, always keeps the senses controlled, is calm and is ever devoted to self control, and remains undisturbed and respectful, is the real monk (10) One, who bears the thorns (& e villains) of the village, blows, threats and terrific sounds attended with fantastic laughter, remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground one, who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance, and who is absolutely regardless of the body, is the real monk. (12) That sage, who has become ever regardless of his body, who remains unaffected like the earth whether he be abused or beaten or injured, and who is free from any (future) desire, or curiosity, is the real monk (13) Having borne the (twenty two) troubles by-

by prophets such as stopping the influx of Karma etc. which is the fourth item. To explain this there is the following verse. (11). The monk who experiences spiritual ecstasy from right conduct, becomes devoted to the words of Jina, free from complaint, replete with learning, directed towards Liberation, self-restrained and proximate to perfected mental condition. (12). Having obtained the four spiritual ecstasies, being clean and contented in the mind, the monk secures for himself the auspicious place which is extremely beneficial and full of happiness. (13) He becomes free from birth and death and abandons everything mundane; he becomes eternally liberated or a god of little impurity and much prosperity. (14)

CHAPTER X

Having left the house in accordance with the order (of the Prophet) that monk, who always fixes his mind in the precepts of the enlightened, who does not go into the clutches of women and who does not retake what is abandoned, is the real monk (1). One, who does not himself dig, nor make others dig the earth, who does not himself drink nor make others drink cold water, and who does not himself kindle nor make others kindle the sharp weapon viz. fire, is the real monk. (2) One who does not himself fan nor make others fan to get cool air, who does not himself cut nor make others cut green vegetation, who always avoids seeds and does not eat anything containing living organism, is the real monk. (3) One, who does not himself cook nor make others cook nor eat anything meant for him, as thereby there occurs the destruction of movable and immovable lives residing in grass and fuel, is the real monk. (4) Having liked the words of Mahāvira, he should look upon all the six groups of living beings as upon himself; he should observe

all the Five Vows one who stops influx of all the five kinds (of Karma) is the real monk (5)

One who would always abandon the four passions and would be always devoted to the words of the Enlightened who would remain without property gold and silver and would avoid every activity of the householder is the real monk (6) One who has the Right Faith who is never oblivious to the fact that there is the right knowledge penance and control who shakes off old sin by penance and remains well guarded in mind word and body is the real monk (7) So also having obtained various eatables drinkables chewables and tastables one who does not keep them nor make others keep them overnight thinking that they would be of use next day or sell next is the real monk (8) So also having obtained various eatables drinkables chewables and tastables one who calls one's co-religionist monks and eats and after eating becomes devoted to study is the real monk. (9). One who does not relate any story of fight does not get angry always keeps the senses controlled is calm and is ever devoted to self control and remains undisturbed and respectful is the real monk (10) One who bears the thorns (i.e. villains) of the village blows threats and terrific sounds attended with fantastic laughter remaining alike to both the sensations—pleasurable as well as painful—is the real monk (11) Having taken a motionless position in the cremation ground one who is not afraid of the sight of the dreadful and the terrific, remaining devoted to the various merits and penance and who is absolutely regardless of the body is the real monk. (12) That sage who has become ever regardless of his body who remains unaffected like the earth whether he be abused or beaten or injured and who is free from any (future) desire or curiosity is the real monk (13) Having borne the (twenty two) troubles by-

his body, the monk, who withdraws himself from the path of transmigration and who, knowing birth and death to be great dangers, becomes fixed in penance and monkhood, is the real monk. (14). Exercising control over hands, feet, tongue and senses, one, who becomes fixed in introspection, keeps himself contented and knows the sense of Scriptural Texts, is the real monk. (15). Not loving the appendages (like garments and the like), uncovetous, one, who begs in several places all unknown to him and, remains free from faults, who is free from sale, purchase and storing and is devoid of all attachments, is the real monk. (16). The monk, who begs in unknown families, remains without greed and has no fondness for tastes, who does not care for life, who brushes aside prosperity, respect or worship, and who remains steady and undecisive, is the real monk. (17) Do not say with respect to another monk that he has no character; do not say anything by which another would be angry; one, who observes this and, knowing that merit and demerit pertain separately to individuals, does not become proud of himself is the real monk. (18). Not proud of caste nor of form, not proud of gain nor of learning, one, who avoids every kind of pride and becomes devoted to religious meditation, is the real monk. (19). The great sage should know the precepts of the true religion; stationed in religion, he places others also there; having quitted the house he should avoid any practice of bad monks; he should not laugh or joke, one who does this is a real monk. (20) The monk, who has made himself firm in his eternal benefit, abandons forever any desire for embodied life which is impure and temporary. Having snapped asunder the cause of life and death, the monk goes to a place from which there is no return. (21)

-this is the eighteenth thing —There is a group of stanzas referring to these eighteen things—

When an ignoble man abandons religion for the sake of enjoyments, that ignorant fool becomes attached to them and does not know his future benefit (1) When he has fallen back (to the householder's life), he becomes deprived of all religious practices and comes afterwards to repentance like Indra fallen down upon the earth (2). When the monk, who is first adorable, becomes afterwards unadorable (when he has reverted), he then repents like a deity fallen from her seat (3) When the monk, who is first fit to be worshipped, becomes afterwards unfit for it, he then repents like a king who is dethroned (4) When the monk, who is first respectful becomes afterwards unfit for respect, he then repents like a merchant interned in a hamlet (5) When such a monk, fallen from monkhood passes his youth and becomes an old man, he then comes to repentance like a fish that has swallowed the bait (6). When such a fallen monk is smitten down by the various anxieties of his bad family, he then repents like an elephant tied down to a post (7) When he is surrounded by wife and children and is full of a series of Mohantiya Karma, he then repents like an elephant sunk in mud (8). (He may well think —) Had I kept myself in monkhood prescribed by the Jina, I would have, to-day, become the Head of the group with spiritually developed mind and full of religious learning (9) The condition of Great sages is indeed like that of denizens of heaven provided they find pleasure in that condition, if, however, they do not, the condition is similar to that in Great Hell (10). Having known that monks delighted in monkhood have excellent happiness, parallel to that of gods, so also having known that monks not delighted in monkhood have a worst misery like that in hell a wise monk should find delight in monkhood (11) People certainly despise the monk

fallen from religion and destitute of religious glory like the sacrificial fire devoid of lustre at the end of the rite they despise him as they would do a cobra of fire venom whose fangs have been uprooted. (12) For a man fallen from monkhood following irreligious practices and possessed of breach of character there is in store here in this world irreligion infamy, ill-repute and bad name among common persons and eventually a fall into hells (13) Having enjoyed the various enjoyments with a licentious mind and having led a life of want of self-control the monk goes after death to a condition which cannot be contemplated enlightenment is not at all easy for him even after he has revolved in many existences (14) In the case of this hell-insect fall of pain and living in misery there is to roll a very long period like Palyopama or Sagaropama (before he will become free from pain) why should I then think of my pain here (which is practically little) when compared with that of the insect? (15) This my misery will not remain long temporary is the desire of enjoyment of a being if it does not vanish with this body (during lifetime) it will vanish when the life would terminate (16) When a monk has got a determined thought that he would rather abandon his body rather than Religious Law senses cannot move him as he is settled in self-restraint just as tempestuous winds do not move the Mountain Meru (17) Having seen this, a wise monk should know his (spiritual) gain and the various means guarded in three a monk should follow the precepts of Jina in body word and mind (18) This I say

APPENDIX 2

I would like now to state the conclusion which is a part of the Sacred Learning stated by the Omnisint having heard this virtuous persons have their mind

monks who are not troubled for serving householders ; thus, his monkhood would not suffer. (9) If, perchance, he fails to get a monk-companion who is clever (in the monk's observances) and who is superior to him in merits or equal, he should move alone avoiding sins, and not sticking to objects of enjoyment. (10). The maximum time limit for stay at one place is one Samvatsara i. e. the four months of the monsoon (lit. year); he should not stay there again next year (for one year or four months) where he has once stayed. The monk should walk by the path of the Sacred Texts, that is, he should behave in accordance with what scriptures have laid down. (11) A monk should, in the first and the last watch of the night, think 'by himself about himself, regarding—what he has done, what has remained to be done, what he is not doing although possible to be done, whether somebody sees him (committing fault) or he himself sees him doing it, so also, what fault he is not able to avoid; a monk looking to these things carefully would not commit in future the breach of Samayama, (12-13). Wherever, a brave monk sees some fault of his indeed, word or mind, he should check himself (from going by wrong path) and go by the right one like a horse of noble breed who follows the direction of the bridle. (14). The good monk, who practises the things laid down above, who has conquered his senses and who is courageous, is in fact the monk whom people call possessed of enlightened life; it is he who lives a life of self-restraint. (15). Self is always to be protected with all the senses kept well-within bounds; if unprotected, the soul goes to the circle of transmigration; if well-protected, the soul becomes free from all misery. (16). Thus I say.
